STUDIA PHILOLOGICA BUDDHICA
Monograph Series
XXII

Haribhaṭṭa in Nepal

Ten Legends from His Jātakamālā and the Anonymous Śākyasiṃhajātaka

Edited by Michael Hahn

Editio Minor

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Published by the International Institute for Buddhist Studies of the ICPBS:
5-3-23 Toranomon, Minato-ku, Tokyo 105-0001, Japan

First published 2007
Printed in Japan by Takayama, Inc., Tokyo

ISBN 978-4-906267-58-3

Correspondence regarding all editorial matters should be sent to the Director of the International Institute for Buddhist Studies in Tokyo.

Preface

The present *editio minor* of ten legends from Haribhaṭṭa's *Jātakamālā* (henceforth abbreviated as HJM) is meant to serve a twofold purpose. First, in its shorter and less ambitious form of presentation, its cost of production will be moderate and, thereby I hope it may reach a wider readership. Second, although aesthetically less pleasing than Devanāgarī, the Romanized version will certainly be easier to read for all non-Indian lovers of the Sanskrit *kāvya* literature, especially for beginners and intermediate students, because of its analytic character. In publishing the same text twice, in an *editio maior* and *editio minor*, I follow, and allude to, the model of Johannes Hertel, who edited another important work of Indian literature even thrice, the *Tantrākhyāyika*, the oldest available recension of the *Pañcatantra*.

This edition has a long history. Its forerunner is an abortive attempt at editing the texts presented here in Nepal in 1979. During my term as local director of the Nepal-German Manuscript Preservation Project I suddenly saw a unique chance to print the extant portions of HJM in *devanāgarī* at a comparatively low cost. So I started work on the project in my spare time, assisted by a young and dedicated Sanskrit scholar from Nepal, Mahes Raj PANT. That was a most pleasant cooperation and we completed the text, 136 pages, within a relatively short span of time. When it came to printing the introduction, the printer informed us that he had insufficient diacritics. Since I wished neither to omit the diacritics in a scientific publication nor to print all words containing diacritics in *devanāgarī*, I went to Delhi. Unfortunately, the fonts I had ordered there never reached Kathmandu. Then my term of office ended. I returned to Germany and became totally absorbed in other projects, Nāgārjuna's *Ratnāvalī* (1982), the *Mahajjātakamālā* (1985), Śivasvāmin's *Kapphiṇābhyudaya* (1988), and other minor publications. Moreover, the change of my sphere of activity from Bonn to Marburg in 1988, as well as a very sad event in my personal life, continued to keep me away from Haribhaṭṭa's work. The only exceptions were the booklet *Haribhaṭṭas Mṛgajātaka*, jointly published with Konrad KLAUS (Bonn 1983), and the enlarged reprint of my

short monograph *Haribhaṭṭa and Gopadatta* (Tokyo 1992), in which I could include the texts of four legends (2, 4, 5, and 6).

With hindsight, my failure to publish the text of 1979 proved to be fortunate, for more than one reason. First, the time had been premature when, full of enthusiasm, I had started the project, since my edition had not yet reached its final state. What I had with me in Nepal was little more than a handwritten transcript done on the basis of two inferior manuscripts that had to be compared, in great haste, with their archetype, the oldest manuscript of the *Bodhisattvajātakāvadānamālā* and my uncritical transcript of the Tibetan translation of Haribhaṭṭa's work . This revised manuscript had to be transcribed into *devanāgarī* by Gurushekhara SHARMA which was then to be used by the printer. Due to the paucity of types only one forma (= 8 pages) could be composed. After proofreading, these 8 pages were printed and the next forma was composed. Mistakes detected afterwards could therefore not be corrected.

Second, despite the joint efforts of the printer, Mahes Raj PANT and myself, over the years the list of printing mistakes grew to four pages. I felt that this was too much for the *editio princeps* of a very important literary work and this was the main reason why I decided to abandon the Nepalese edition when in 1992 I had finally been able to complete my introduction in a neat computerized version. At that time one of my Ph. D. students, Mr Jürgen HANNEDER, kindly offered to me to convert my still imperfect Romanized text into *devanāgarī* by using the TEX program of which he is an expert. For various reasons, among them technical problems, this attempt, too, was abortive. In 1998 I bought the Devakey program developed by Mr. Peter HAUNERT. This proved to be an excellent editor, which permitted me to do the conversion myself with comparatively little effort. My own contribution was a minor change in the program that allowed an automatic hyphenation under WordPerfect 8 and the development of additional conjunct letters that are missing in Mr. HAUNERT'S *devanāgarī* font. This edition forms the core of the planned *editio maior* to be published either in the series "Indica et Tibetica" or in India. In the meantime the *editio minor* will hopefully serve the immediate needs of interested colleagues and students.

Third, as stated at the end of the introduction, very recently I got access to another good manuscript of Haribhaṭṭa's which permitted me to check and correct a number of doubtful passages so that the text of the present edition represents a clear progress over the text as printed in Nepal 28 years ago.

A word of thanks is due to all those friends and colleagues who over the years read the text or parts of it. In the beginning it was Mrs. Undine PLEWNIA, who in 1975 read the *Badaradvīpajātaka* with me, both in Sanskrit and Tibetan. In Nepal, Mahes Raj PANT assisted me with the first edition of the text in *devanāgarī*, and later my esteemed friend Kameshwar Nath MISHRA from Sarnath kindly read the whole text while he was a Visiting Research Scholar in Marburg, Germany, in 1993, sponsored by the *Deutscher Akademischer Austauschdienst*. In the late eighties my sons Matthias and Marek HAHN very diligently converted my original typescripts of the Sanskrit and Tibetan texts into the very first computer files. My former student Konrad KLAUS not only edited with me the first of the two *Mṛgajātaka*s, but also proof-read the preceding four legends. Later, my students Jürgen HANNEDER and Martin STRAUBE read several stories and made a number of good suggestions. My friend Peter KHOROCHE pointed out several typos after I had sent him the uncorrected drafts of the text. A special word of thanks is due to my former student Albrecht HANISCH, who compared all but the last two legends against the manuscript. While doing this he was assisted by Mr. Felix OTTER. Last but not least, I have to thank my wife Mitsuyo DEMOTO-HAHN who reformatted the whole book in Microsoft Word, which became necessary because the original word processor in which the manuscript was written (WordPerfect) does not support Unicode fonts. She also very carefully read the proofs of the converted text. For correcting the English of the preface and the introduction I am obliged to my friends and colleagues Jayandra SONI (Marburg) and Jonathan A. SILK (Los Angeles). Thanks to the careful editorial assistance of Mr. Shinichiro HORI (Tokyo) a number of embarrassing typos could be corrected in the very last moment. The responsibility for any remaining mistake is, of course, mine.

I am particularly grateful to The International Institute for Buddhist Studies of The International College for Postgraduate Buddhist Studies for accepting this book for publication in one of its famous series. In this connection I would like to thank its present director Prof. Dr. Junkichi IMANISHI, as well as his predecessor, my esteemed friend and colleague Prof. Dr. Minoru HARA. It gives me a special satisfaction that text of the ten legends from Haribhaṭṭa's *Jātakamālā* which are preserved in Nepal appears in the same series in which I gave the first announcement of their existence thirty years ago.

Amöneburg, 10.12.2006

Michael Hahn

Dedicated to the memory

of

MATTHIAS HAHN

(15.2.1968 — 17.5.1990),

a gentle young man, loving son,

and diligent helper of his father's work

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Introduction

1. The Author

The name of the author of the eleven Buddhist legends edited here for the first time does not occur in any of their Sanskrit manuscripts.[1] In the Tibetan Tanjur, a huge collection of approximately 3,500 works on Buddhist and related topics, there is a voluminous work bearing the (obviously reconstructed) title **Haribhaṭṭa(nāma)jātakamālā* or **Haribhaṭṭajātakamālā(nāma)*[2] and consisting of 35 legends. The colophon attributes it to an author Seṅ ge źabs 'briṅ ba,[3] which literally means 'lion-servant' or 'the servant (whose name is) Lion.' This is nothing but an incorrect rendering of the name Haribhaṭṭa, which rather means 'doctor Hari.' The translators confused the meanings of Skr. *bhaṭṭa*, a title used for learned people, and *bhaṭa* 'warrior, soldier; slave, servant.'

In the Tibetan translation, the eleven legends to be edited here can be easily identified as stories Nos. 2, 4, 5, 6, 11, 12, 19, 20, 22, 32 and 35,

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[1] The details of the Sanskrit manuscripts containing the text of the legends edited in this publication are given below.

[2] Cf. the pretitle of the work, which can be found in the xylograph of Peking: *rgya gar skad du | ha ri b⟨h⟩aṭṭa nā ma dzā ta ka mā lā | bod skad du | seṅ ge źabs 'briṅ pa'i* [!] *skyes pa rabs kyi phreṅ ba źes bya ba |* "In Sanskrit: *Haribhaṭṭanāmajātakamālā*; in Tibetan: *seṅ ge źabs 'briṅ pa'i skyes pa rabs kyi phreṅ ba źes bya ba*" (Peking edition of the Tibetan Tripiṭaka, section *skyes rabs* of the Tanjur, vol. *khe*, fol. 1b1–3). The Sanskrit is, of course, faulty. A correct form would be **Haribhaṭṭakṛtā Jātakamālā*. This is what the colophon of the Tibetan translation presupposes; cf. the following footnote. The implications and conclusions to be drawn from the pretitle need not to be discussed here. The only thing which matters is the Sanskrit form of the author's name. The title of the work will henceforth be abbreviated as HJM.

[3] The colophon of the Tibetan translation reads: *rgyal po'i sras slob dpon seṅ ge źabs 'briṅ bas* [!] *mdzad pa'i skyes pa'i rabs kyi phreṅ ba rdzogs so,* "The Garland of Birth-Stories composed by the prince and teacher Haribhaṭṭa is completed." (*ibidem*, fol. 233b7–8). The Tibetan scholar Bu ston Rin chen 'grub (1290–1364) gives the following description in his work: *Bde bar gśegs pa'i bstan pa'i gsal byed chos kyi 'byuṅ gnas gsuṅ rab rin po che'i mdzod ces bya ba*: Seṅ ge źa⟨bs⟩ 'briṅ gis mdzad pa *Saṅs rgyas kyi skyes rabs* Tshul khrims 'byuṅ gnas kyi 'gyur "The **Buddhajātakamālā* composed by *Haribhaṭṭa, in the translation of Tshul khrims 'byuṅ gnas." Cf. LOKESH CHANDRA, *The Collected Works of Bu-ston*, part 24 (YA), Delhi 1971 (Śatapiṭaka Series, vol. 64.), fol. 166a.

the last one being incomplete in its Tibetan version. The name of the author is also corroborated by seven stanzas attributed to a certain Haribhaṭṭa in Vallabhadeva's *Subhāṣitāvalī* (ed. Peter PETERSON, Bombay 1886). Five of them are in the Sanskrit text of this publication, and one is in a legend preserved in Tibetan only; I have not yet identified the seventh stanza.

	Subhāṣitāvalī	*HJM*	
No.	245	4.4	
	269	11.35	
	536	11.42	
	2160	?	(not yet identified)
	2936	20.21	
	2937	33.70	(extant only in Tibetan)
	3369	4.23	

Furthermore, the *Sūktimuktāvalī* of Bhagadatta Jalhaṇa (ed. KRISHNAMACHARYA, Baroda 1938) quotes two verses of an author Haribhaṭṭa:

(1) *ālasyāt susahāyo 'pi na gacchaty udayaṃ janaḥ* |
hastāgrāsphālito bhūmau toyārdra iva kandukaḥ || [405.26]

"On account of laziness people will not (be able to) rise
even if they are in good company
like a ball, wet of water,
which has been flapped towards the ground by the hand."

This verse can be identified as HJM 22.33, which reads *sasahāyo* in a) and *hastāgrāt skhalito* in c). The latter readings are to be preferred.

(2) *kāka tvaṃ phalanamram āmravipinaṃ daivāt samāsādayan*
kiṃ karṇau badhirīkaroṣi paruṣaiḥ kreṅkārakolāhalaiḥ |
maunaṃ ced avalambase ratabharaprakrāntapuṃskokila-
bhrāntyāpi tvayi saṃcaranti na kathaṃ mugdhākaṭākṣacchaṭṭāḥ ||[17.4][4]

"O crow, why do you deafen my ears
with the ugly noise of croaking
after you have found, by some good luck,
a group of mango-trees
which bend down by the weight of their fruits?

[4] The *Subhāṣitaratnabhāṇḍāgāra* (5.228, Kākaḥ No. 218) also quotes the stanza with the variant readings *puruṣa-* in b) and *praklānta-* in c).

If you were silent, how should the hundreds
of side-glances of charming ladies not fall upon you,
because they erroneously think that you are a male cuckoo
who is very active in intensive love-making?"

I have not been able to locate this verse in the HJM and, judging from its content, it is not likely to occur there. Nevertheless, that the anonymously transmitted legends in Sanskrit which are edited in this publication stem from the work which was translated into Tibetan in its entirety and that the name of its author was indeed Haribhaṭṭa cannot be disputed, since this name is confirmed by two independent sources, the *Subhāṣitāvalī* and the *Sūktimuktāvalī*. The special case of legend No. 35 will be discussed below.

Apart from the quotation of nine of his verses,[5] knowledge concerning Haribhaṭṭa and his work seems to have been completely lost in Sanskrit literature. The only source for some details about Haribhaṭṭa's life are the introductory verses to his *Jātakamālā*. Recently their Sanskrit original has been discovered, so that they can now be presented in their original wording:

yaḥ prāptavān akhilapāramitābalena
śāntaṃ padaṃ kusumaketuviṣādakāri |
tasmai viśuddhaguṇadīdhitimaṇḍalāya
mohāndhakāraśikhine munaye namo 'stu || 1 ||

ācāryaśūraracitāni na jātakāni
kartā kṣamaḥ samatayāpy anugantum anyaḥ |
śītāṃśur eva kumudapratibodhaśaktas
tārāgaṇaḥ samudito 'py asamartha eva || 2 ||

etac ca vedmi mahatāṃ kavitā kavīnām
atyartham āgamavidāṃ prathimānam eti |
vāg bodhisattvacaritaprathane tathāpi
svārthābhilāṣakuśalena mayā niyuktā || 3 ||

lokaḥ kriyāṃ yadi hasen mama ko 'tra doṣo
nivrīḍatām atha vaded vadatu prakāmam |
svārthaṃ sisādhayiṣatā guṇalālasena
sarvaṃsahena bhavituṃ puruṣeṇa yuktaṃ || 4 ||

[5] It is, of course, possible that other stanzas by Haribhaṭṭa may have been transmitted anonymously.

śauddhodaneś caritam ādyam ahaṃ bruvāṇaḥ
syāṃ nūnam adbhutaguṇaprathanapravīṇaḥ |
abhyāsasaṃbhṛtapaṭutvaviśuddhabuddhiḥ
ki⟨ṃ⟩ svid †dhasaṃ† likhati citrakaro na rūpam || 5 ||

kāyasya vāṅmanasayoś ca śubhaṃ na karma
labdhuṃ kusīdamanasā puruṣeṇa śakyam |
syāc ced anekakusumātithir aprayatnaḥ
puṣpodbhavāni na madhūni pibed dvirephaḥ || 6 ||

svalpāpy aho jinaguṇoktir alaṃ śubhāya
ko nāma tāṃ prati kaviḥ śithilādaraḥ syāt |
lābhaṃ vilokya vipulan tanunā vyayena
kretuṃ vilambitum ayuktam udārabuddheḥ || 7 ||

tasmāt kathaṃ cid adhigamya manuṣyalābham
etac ca śāsanam ṛṣes timirāpahāri |
etāṃ cirād asadṛśastutipāṃsukīrṇāṃ
buddhāvadānasalilaiḥ snapayāmi vācam || 8 ||

dhārmakathiko hy ārṣasūtram anuvarṇya paścād bodhisattvajātakānuvarṇanayā citrabhavanam iva pradīpaprabhayā sutarām uddyotayati śrotṛjanasya ca manasy adhikāṃ prītim utpādayatīti bhagavatas traidhātukopapannānāṃ sattvānāṃ vyasanaparamparāpanodāya samutpāditamahāpraṇidheś caritam anuvarṇyamānam apāstastyānamiddhadoṣair avahitamanobhiḥ śrotṛbhir amṛtam iva pipāsubhir anekasaṃsāraduḥkhakṣayāya samāsvādayitavyam iti ||

1. Hail to that sage who discourages the 'flower-crowned' God of Love
because he has attained the state of tranquillity
by the power of all the moral perfections (*pāramitā*).
He is adorned with the halo of his completely pure virtues
and dispels by his fire the darkness of delusion.

2. No other author is able to imitate in a similar (high) standard
the *jātakas* composed by the teacher (*ācārya*) Śūra.
Only the 'cool-rayed' (moon) is able to open the night-lotuses,
while even the whole group of stars in unable to achieve this.

3. And this I know: the poetry of the great poets becomes famous
because they are well-versed in the authoritative word (of the Buddha).
Nevertheless I, an expert (only) in longing for my own advantage,
have used my speech for praising the conduct of the Bodhisattva.

4. If people laugh at my composition, what's the problem with that?
And if they call me shameless, they may do so as they like.
It is only fitting that a man, eagerly longing for virtues
and trying to accomplish his own welfare, has to endure everything.

5. While describing the previous deeds of Buddha, the son of Śuddhodana,
I will certainly become (more and more) skilled in extolling (his) virtues.
Does not a painter whose mind is completely pure
by the skill acquired through practice draw a smooth (?) figure?

6. Persons of indolent character are not able to do meritorious deeds,
neither with the body, nor with speech, nor with the mind.
Will not a bee that visits many flowers
effortlessly drink their honey?

7. "Oh, even a minor description of the virtues of Buddha,
the Victorious One, will produce something wholesome."
Thinking this, which poet would become neglectful in his efforts?
A noble-minded person should not hesitate to purchase
a most valuable item (that is offered) for a small expenditure.

8. Therefore, having somehow attained the body of a human being
and also the teaching of the Sage dispelling darkness,
I will now wash clean my speech,
long obscured by the dirt of inadequate praise
with the water of the stories of His previous incarnations.

"A preacher of the dharma, having first recited one of the sermons of the Buddha, afterwards illuminates it in detail by telling a *jātaka* of the Bodhisattva — in the same manner as one illuminates a picture-gallery by the light of a torch — and (thereby) creates utmost happiness in the mind of his audience" — keeping this in mind the listeners should abandon torpor and drowsiness and attentively relish — in the same manner in which a thirsty person would relish nectar — when a deed of the Buddha is being told who has made the great vow of abolishing the endlessly repeating stream of afflictions of the beings born in the three states of existence so that the sorrow of innumerable rebirths comes to an end."

This introductory part of Haribhaṭṭa's *Jātakamālā* — flowery as it may be — does indeed reveal at least two facts about his life. Since he mentions Āryaśūra as his predecessor, for whom he shows great admiration (stanza 2), he is certainly posterior to him. The expression "my speech, long obscured by the dirt of inadequate praise" can only mean that like

Mātṛceṭa[6] or *Udbhaṭasiddhasvāmin[7] he was a convert to Buddhism. This is corroborated by some of the unfriendly and unfavourable descriptions of Brahmins in his stories, e.g., in the *Ādarśamukhajātaka*,[8] which seem to be characteristic of converts.

The four concluding stanzas found at the end of the Tibetan translation are without doubt a later addition. They should therefore be evaluated with great caution. In stanzas 1 and 2, the text of which is definitely corrupt, the author — speaking of himself in the first as well as in the third person — dedicates the merit which he has acquired by composing his *Jātakamālā* to the well-being of all people. Stanza 3 contains nothing but the titles of stories 31 through 35. Stanza 4 runs as follows:

rigs pa sgra yi bstan bcos cha ni rnam pa maṅ po śes nas saṅs rgyas kyi yaṅ gsuṅ ||
phyi ma'i sñan dṅags mkhan gyi zla bas sa ni sñan dṅags 'od rnams kyis ni rab gsal byas ||
kha cher ñe bar 'tshe ba'i skyon gyis rnam par gduṅs pa śes nas phyi rol 'gro 'dod pas ||
ri dbaṅ kha ba can la seṅ ge źabs 'briṅ las ni srog rnams dor nas mtho ris soṅ || 4 ||[9]

4. Having mastered logic, grammar,
the various branches of arts,
and also the word of the Buddha,

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[6] My colleague Jens-Uwe HARTMANN (Munich) kindly pointed to stanzas 1.1–2 of Mātṛceṭa's *Varṇārhavarṇa* which might have served as a model for the second half of stanza 8:

kṣetrākṣetrānabhijñānena śrutimātrānusāriṇā |
yad avarṇārhavarṇā me purā mandena bhāṣitāḥ || 1.1 ||
tasya vākpaṅkalepasya prakṣālanam idaṃ mayā |
jaṅgamaṃ puṇyatīrthaṃ tvām ārabhyārabhyate mayā || 1.2 ||

Cf. Jens-Uwe HARTMANN, *Das Varṇārhavarṇastotra des Mātṛceṭa*, Göttingen 1987 (Sanskrittexte aus den Turfanfunden. XII.), pp. 66–67.

[7] Cf. *Viśeṣastava* (ed. SCHNEIDER) 1ab: *bdag ni ston pa gźan spaṅs nas* || *bcom ldan khyod la skyabs mchis pa* || "That I have abandoned other teachers and taken refuge with you, oh Blessed One ..." and the introductory portion of Prajñāvarman's commentary as edited and translated by Johannes SCHNEIDER, *Der Lobpreis der Vorzüglichkeit des Buddha.* Udbhaṭasiddhasvāmins Viśeṣastava mit Prajñāvarmans Kommentar. Nach dem tibetischen Tanjur herausgegeben und übersetzt. Bonn 1993 (Indica et Tibetica 23), pp. 74–79.

[8] Cf. Michael HAHN, "Die Haribhaṭṭajātakamālā (I). Das Ādarśamukhajātaka", *Wiener Zeitschrift für die Kunde Südasiens*, Band XVII (1973), pp. 49–88.

[9] *Loc. cit.*, fol. 233b5–7. This is again the edited version, without variant readings.

Haribhaṭṭa, the moon among the later poets,
illuminated the earth with the rays of poetry;
tormented by the sin of doing harm in Kashmir
and realizing this, he wanted to emigrate;
giving up his life in the Himālaya, he went to heaven.

That this stanza could not have been written by Haribhaṭṭa himself is clear from its content. This may also be said for stanza 3, deduced from the fact that it mentions legend No. 35, which is a later addition.[10] However, at least stanza 4 might have preserved some true information because Haribhaṭṭa's acquaintance with *Nyāya, Vyākaraṇa* and different branches of art, e.g. *Ālekhya* and *Śilpaśāstra*, is demonstrated in various places in his text.[11] Many of his legends are situated in the northern or north-western part of India — *Takṣaśilā, Puṣkalāvatī*, mount *Kailāsa* and the *Mānasa* lake are mentioned several times — and they are characterized by the most vivid description. This makes it very likely that Haribhaṭṭa's home was somewhere in these regions. Thus, the content of stanza 4 is in accordance with Haribhaṭṭa's *Jātakamālā*. However, we do not know whether this information is merely inferential or is based on a genuine tradition of the author's life.

The same kind of reservations apply to the colophon of the Tibetan translation in which Haribhaṭṭa is styled 'son of a king' (*rgyal po'i sras*) and 'teacher, *ācārya*' (*slob dpon*). This cannot be regarded as authentic information without any independent, additional evidence.

The upper limit for the lifetime of Haribhaṭṭa is the translation of his work into Tibetan, which was done in the 12th century. The question of the date of Haribhaṭṭa recently was the subject of a separate study, so it suffices it here to simply repeat the main argument and conclusion.[12]

The opening story of Haribhaṭṭa's *Jātakamālā* (No. 1) deals with the well-known legend of King Prabhāsa and his elephant. Among the numerous parallel versions of the legend there is one story belonging to the

[10] See below.

[11] For his knowledge of the theory of inference, I refer to 30.41 or 3.42–3; for a pun related to the philosophy of language, to 20.59–61; the numerous allusions to painting or architecture will be evident to a careful reader.

[12] Cf. my paper "Das Datum des Haribhaṭṭa", *Studien zum Jainismus und zur Buddhismuskunde. Gedenkschrift für Ludwig Alsdorf*, Wiesbaden 1981 (= Alt- und Neu-Indische Studien. 23.), pp. 107–20, and also "Notes on Buddhist Sanskrit Literature. Chronology and related topics," *Studies in Original Buddhism and Mahāyāna Buddhism in Commemoration of late Prof. Dr. Fumimaro Watanabe* [= *Watanabe Fumimaro hakushi tsuitō ronshū. Genshi bukkyō to daijō bukkyō*], ed. Egaku MAYEDA, Kyoto 1993, pp. 31–58.

Chinese collection called *Hsien-yü-ching* "The Sūtra of the Wise Man and the Fool." This version contains a number of characteristic episodes which are available only in Haribhaṭṭa's text and nowhere else. Among them, a series of six stanzas seems to be quoted more or less *verbatim*. Two conclusions can be drawn from this correspondence, which cannot be regarded as a fortuitous coincidence:

a) The two versions directly depend on each other.

b) The compilers of the *Hsien-yü-ching* borrowed from Haribhaṭṭa, since their whole work — according to their own statement — is nothing but a compilation, whereas originality with regard to style and subject was Haribhaṭṭa's main aim as a writer.

If the two conclusions are correct, then the upper limit for Haribhaṭṭa's date is determined by the time of the compilation of the *Hsien-yü-ching*. According to the oldest catalogue of the Chinese *Tripiṭaka*, this took place in the year 445 A.D.: thus, Haribhaṭṭa's *Jātakamālā*, cannot have been composed later than the first decades of the 5th century A.D., if one takes into account the time required for the dissemination of the work.

There is another piece of evidence which seems to support this date: in the order of works in the *Jātaka* section of the Tibetan Tanjur, which is meant to be a chronological one, Haribhaṭṭa is placed after Āryaśūra (the correctness of this placement is proved by own Haribhaṭṭa's reference to him) but before the Buddhist grammarian and poet Candragomin. According to a previous study of the present writer,[13] Candragomin's productive period can be placed between 425 and 475 A.D. This is in harmony with the upper limit for the lifetime of Haribhaṭṭa as deduced above.

This comparatively early date for Haribhaṭṭa is supported to some extent by the elegance of his simple and lucid style and the almost perfect balance between form and content. It contrasts sharply with the clumsiness and hypertrophy of Āryaśūra's and Haribhaṭṭa's imitator Gopadatta.

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[13] *Candragomins Lokānandanāṭaka. Nach dem tibetischen Tanjur herausgegeben und übersetzt. Ein Beitrag zur klassischen indischen Schauspieldichtung.* Wiesbaden 1974. (Asiatische Forschungen. 39.)

2. His work

2.1. Description of its content

Haribhaṭṭa's *Jātakamālā* can be studied in its entirety only from its Tibetan version. This translation was prepared by the Tibetan monk-scholar Tshul khrims 'byuṅ gnas sbas pa (1107–1170) in collaboration with the Indian pandit Alaṅkadeva (= Alaṃkāradeva). Two centuries later, this Tibetan translation became part of the *Jātaka* section of the Tibetan Tanjur, of which there are four printed editions (xylographs) to date.[14] Haribhaṭṭa's *Jātakamālā* is the last original work of this section still to be edited and investigated.

The table below gives the Tibetan titles together with their available or probable reconstructed Sanskrit titles. In order to give the reader an idea of the length of the individual stories, the number of pages (according to the Peking edition of the Tibetan Tanjur), as well as the number of verses, is added for each legend. Two figures are given for the fourth 'decade' — actually it is a tetrad[15] — and for the total of all the legends: one that omits legend No. 35 and one that includes it. Only the first figure reflects the true extent of Haribhaṭṭa's work, because, as we shall see below, the last story is not genuine. Some of the stories contain verses which were added later.[16] Nevertheless, the original work as composed by Haribhaṭṭa must certainly have contained more than 1900 verses, and a printed edition of the whole work would have covered approximately 410–420 pages of the size of the present edition. Thus, Haribhaṭṭa exceeds his predecessor Āryaśūra by 50 per cent in length, although the number of legends is the same for both the works.

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[14] They are named after the places where they were carved and printed: Chone (or Coni), Derge, Narthang and Peking. The sigla for these editions are C, D, N, and P. A detailed report about them can be found in the book by Claus VOGEL, *Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā*, Wiesbaden 1965 (Abhandlungen für die Kunde des Morgenlandes. XXXVII.2.), pp. 21–33.

[15] Or a pentad if we include legend No. 35.

[16] E.g., legends No. 2 and 5 which are printed in this publication.

The content of Haribhaṭṭa's *Jātakamālā*[17]

No.	Tibetan Title	Sanskrit Title[18]	Size	No. of stanzas
0	(Introduction)		3	8
1	Rab snaṅ	Prabhāsa	14	47
2	Rgya śug gi gliṅ du 'gro ba	Badaradvīpa	10	37
3	Chos 'dod pa	Dharmakāma	11	55
4	Ri boṅ	Śaśa	10	46
5	Zla 'od	Candraprabha	10	40[19]
6	Gzugs ldan ma	Rūpyāvatī	10	49
7	Tshoṅ dpon	Śreṣṭhin	12	43
8	Padma can	Padmaka	11	46
9	Tshaṅs pas byin	Brahmadatta	9	41
10	Phan 'dod	*Hitaiṣin	9	36
Total of the first decade:			109	448
11	Ri dags	Mṛga (I)	11	49
12	Rma bya	Mayūra	24	84[20]
13	Draṅ sroṅ	Ṛṣi	10	45
14	Sṅo bsaṅs	Śyāma	13	57
15	Draṅ sroṅ lṅa	Ṛṣipañcaka	8	31
16	Ka śi mdzes pa	Kāśisundara	11	39
17	Dka' thub pa	Tāpasa	7	27
18	Dga' ba'i sdom chaṅs can	Priyapiṇḍa	20	82
19	Glaṅ po che	Hastin	10	43
20	Zla ba	Candra	13	66
Total of the second decade:			127	523
21	Dar da ra	Dardara	6	27
22	Ri dags	Mṛga (II)	13	76
23	Gser gyi go cha	Kanakavarman	23	86
24	Rtsa ba can	Mūlika	5	32
25	Mi 'am ci mo daṅ nor bzaṅs	Kinnarīsudhana	57	239

[17] The figures given here are those of the Tibetan translation as found in the Peking edition of the Tibetan Tripiṭaka (ed. Daisetz T. SUZUKI, Tokyo 1957), section *skyes rabs*, vol. *khe*, fol. 1b1–234a5.

[18] Reconstructed titles are marked by an asterisk.

[19] The last two stanzas are later additions.

[20] The last stanza is a later addition.

26	Draṅ sroṅ 'bar ba can	Jājvalin	5	27
27	Srid med	Keśava	20	96
28	Rkaṅ rjes śes pa	Padaka	11	43
29	Dpe med ma	Nirupamā	9	35
30	Me loṅ gi gdoṅ can	Ādarśamukha	11	43
Total of the third decade:			160	704
31	Ded dpon legs 'gro	Yayā(ti) (?)	6	26
32	Seṅ ge	Siṃha	17	101
33	Brgya byin	Śakra	14	79
34	Khra can	Śyenaka	14	73
Total of the last four genuine legends:			51	279
35[a]	Don kun grub ldan pa	*Sarvārthasiddha	20	56[21]
35[b]	Śākyasiṃha (the Sanskrit version of BJAM)			120[22]
Grand total of the 34 genuine legends:			447	1,954
Grand total of the 35 legends of the Tibetan translation:			467	2,010

A preliminary analysis of the content of the legends No. 2, 4, 5, 6, 11, 12, 19, 20 and 22, accompanied by references to some of the parallel versions, can be found in the paper "The Avadānasārasamuccaya" by Ratna HANDURUKANDE.[23] For the content of legend No. 32 cf. vol. V of Etienne LAMOTTE's masterly translation of the *Ta-chih-tu-lun*, which contains an abbreviated version of the story.[24] As for legend No. 35, the *Sarvārthasiddha-* or *Śākyasiṃhajātaka*, cf. my paper "Notes on the Śākyasiṃhajātaka"[25] where I have shown the unoriginal and composite nature of the Sanskrit text and presented my arguments for its being a later addition.

[21] This is the figure for the incomplete Tibetan translation.

[22] This is the figure for the Sanskrit text of the *Śākyasiṃhajātaka* as printed in this publication.

[23] In: *Studies in Indo-Asian Art and Culture*. Vol. I. Commemoration Volume on the 69th Birthday of Acharya Raghu Vira, ed. by Perala RATNAM, New Delhi 1972, pp. 79–89.

[24] *Le traité de la grande vertu de sagesse de Nāgārjuna (Mahāprajñāpāramitāśāstra)*. Tome V. Louvain-la-Neuve 1980 (Publications de l'Institut orientaliste de Louvain. 24.), pp. 2297–8. Further parallels of this story are mentioned in the footnotes, as well as a hint of Central Asian paintings illustrating it.

[25] In: *Berliner Indologische Studien* 1 (1986). pp. 1–10.

Legend No. 11 has been edited and translated into German as a joint work by my former student Konrad KLAUS and myself.[26] It is neither possible nor practical to give more details for the eleven legends published here, not to speak of the remaining twenty-four legends which are available only in their Tibetan translations.

2.2. The overall structure of Haribhaṭṭa's *Jātakamālā*

It is a well-established fact that the main aim of most *Jātaka* collections is the illustration of the so-called moral perfections (*pāramitā*). Unfortunately, only very few works of this kind have survived in India, but many of them are available either in Tibetan or in Chinese translations. The most important text that can be compared with Haribhaṭṭa's work is Āryaśūra's *Jātakamālā*. The structure of this work is quite clear for the legends numbered 1 through 30. The first decade illustrates the perfection of giving (*dāna*), the second the perfection of morality (*śīla*), the third the perfection of forbearance (*kṣānti*). The interpretation of the last four legends is difficult. The Tibetan commentator Ye śes rgyal mtshan states that *Jātaka* 31 exemplifies the perfection of striving (*vīrya*); 32 the perfection of meditation (*dhyāna*); and 33 and 34 the perfection of insight (*prajñā*).[27] This would conveniently complete the traditional list of the six moral perfections, leaving open the question why Āryaśūra composed only one or two legends illustrating the last three *pāramitās*. Carol MEADOWS however, in her study of Āryaśūra's *Pāramitāsamāsa*, rejects this interpretation and says:

> Without attempting to fit the last four *jātakas* into a particular structure, it appears that they are recapitulations of the first thirty, the Sutasoma-jātaka especially stressing *dāna* and *śīla*, the Ayogṛha-jātaka extolling renunciation, and the last two *jātakas* illustrating *kṣānti*.[28]

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[26] *Das Mṛgajātaka (Haribhaṭṭajātakamālā XI)*. Studie, Texte, Glossar von Michael HAHN und Konrad KLAUS. Bonn 1983. 108 pp. (Indica et Tibetica. 3.). In the introductory study all the known versions of the underlying story have been compared. Moreover a critical edition of the Tibetan translation, a philological commentary and a complete Tibetan-Sanskrit-German glossary have been added.

[27] Cf. Carol MEADOWS, *Ārya-Śūra's Compendium of the Perfections: Text, translation and analysis of the Pāramitāsamāsa*, Bonn 1986 (Indica et Tibetica. 8.), p. 18.

[28] *Op. cit.*, p. 19.

Whether this explanation is correct or not the fact remains that the very clear structure of the initial legends (one decade for each moral perfection) was abandoned beginning with legend No. 31.

Haribhaṭṭa's *Jātakamālā* displays a different picture. Although there are a few cases in which it is difficult to determine unambiguously the underlying *pāramitā*, it is quite obvious that Haribhaṭṭa intended to illustrate all six moral perfections in his work. The following table is based on a perusal of the Tibetan text of the legends:

Perfection		Legends	Total
Perfection of giving	(*dāna*)	1–11	[11]
Perfection of morality	(*śīla*)	12–17	[6]
Perfection of forbearance	(*kṣānti*)	18–21	[4]
Perfection of striving	(*vīrya*)	22–25	[4]
Perfection of meditation	(*dhyāna*)	26	[1]
Perfection of insight	(*prajñā*)	27–34	[8]

Haribhaṭṭa has different ways of informing the reader about the principal *pāramitā* of a certain legend. The most prominent place for mentioning this is the motto, i.e., the introductory verse which is always composed in the āryā metre. In the case of the ten genuine legends published here, it is always referred to in the motto. For the sake of convenience the full text of these stanzas is quoted here:

2.1 *yaḥ paraduḥkhair duḥkhī tadvicchityai kṛtapratijñaś ca* |
***jagadartham** īhamānaḥ sa eva sahate svaduḥkhāni* ||

4.1 *tiryagyonigatair api sadbhih prāṇāḥ **parārtham utsṛṣṭāḥ*** |
ko nāma puruṣabhūtaḥ saktiṃ dhanamātrake kuryāt ||

5.1 *ko vismayaṃ na nītaḥ śirasas **tyāgena** bodhisattvasya* |
athavā phalānurūpāḥ prāyo mahatāṃ samārambhāḥ ||

6.1 *strītve 'pi bodhisattvaś chittvā māṃsaṃ **dadau** nijād dehāt* |
*kim utādhikasattvabale **parārtha**kuśale manuṣyatve* ||

11.1 *tṛṇam iva jīvitam iṣṭaṃ karuṇānugatāḥ **parārtham ujjhantaḥ*** |
kaṭhinamanasām api mano nayanti mṛdutāṃ mahātmānaḥ ||

12.1 ***śīlaṃ** paripālayatā trātāḥ sattvā mayūrabhūtena* |
prāṇabhayād yena purā kas tatra na ropayed bhaktim ||

19.1 *jānāti* ***kṣāntiphalaṃ*** *ya eva rāgādiśāntim anvicchan* |
kurute sa eva dhīraḥ praharaty api vairiṇi ***kṣāntim*** ||

20.1 *apahṛtadaṃṣṭra ivāhiḥ* ***kṣāmyati*** *śaktyā vinā saroṣo 'pi* |
sati sāmarthye nojjhati yaḥ ***kṣāntiṃ*** *sa* ***kṣamī*** *jñeyaḥ* ||

22.1 *na vinā* ***vīryāt*** *tanv api phalam īpsitam āpyate jagadbhūtyai* |
iti khedam agaṇayitvā vyāyacchante mahābhāgāḥ ||

32.1 *tṛṇam api rakṣanti budhā yatnena mahīyasānyanikṣiptam* |
prajñā*guravaḥ kiṃ punar aśrāntāḥ prāṇinikṣepam* ||

Whereas giving (*dāna*) is not explicitly mentioned in the mottos of HJM 2, 4, 5, 6, 11, the four moral perfections illustrated in HJM 12, 19, 20, 22 and 32 are named directly.

Quite often the main part of a legend contains additional references or allusions to the moral virtue described in it. Two examples will suffice here:

2.7 *na mokṣyaty ayam ahnāya* ***dānapāramitām*** *iti* |
śeṣāḥ pāramitās tasya tasthur utkaṇṭhitā iva ||

5.18 *īdṛśo na bhaved arthī yadi mokṣasya kāraṇam* |
bodhisattvasya pūryeta ***dānapāramitā*** *katham* ||

The conclusion or moral of the legend is generally less precise than the motto. This becomes obvious from the striking fact that the moral is more or less identical for the ten stories HJM 4, 10, 11, 17, 26, 27, 28, 29, 30, 31:

4.46+[29] *buddhe bhagavati prasādaparāyaṇair bhavitavyam*

or, in Tibetan,

30.43+ *saṅs rgyas bcom ldan das la dad pa rtse gcig pa*
rnams kyis gnas par bya

HJM 11 has a different wording, but the same meaning:

11.49+ *tadupāropitaprasādā bhavata yūyam*

[29] The plus sign (+) designates the prose following a verse.

The conclusions of HJM 12 and 32 also do not contain any hint as to their *pāramitās*. In the remaining legends of this present edition, HJM 2, 5, 6, 19, 20, and 22, the respective virtue is expressed quite clearly:

2.37+ *svasukhanirapekṣeṇa* ***parārthaniṣpādana****paṭunā bodhigāminā bhavitavyam*

5.38+ *bodhim icchatānyenāpi* ***tyāga****parāyaṇena sādhunā bhavitavyam*

6.49+ *iti* ***tyāgi****janaprotsāhanāya varṇanīyam*

19.43+ ***kṣamāyām*** *ādaraḥ karaṇīya⟨ḥ⟩*

20.66+ *śreyogaveṣibhiḥ* ***kṣānti****balair bhavitavyam*

22.76ab *parahitakaraṇārthaṃ khyāpitātipratijñair*
api vipadi na mukto ***vīrya****saṃnāhabandhaḥ* |

The virtues described in those stories which are available only in their Tibetan rendering can be ascertained in a similar manner.

While analyzing the table given above, one is struck less by the preponderance given to *dāna*, the first of the six moral perfections, than by the neglect of *dhyāna*. Only one legend is devoted to the perfection of meditation and this, moreover, is one of the shortest legends of the HJM, covering just five pages and consisting of 27 verses. Perhaps Haribhaṭṭa felt that meditation, characterized by a strong element of at least external inactivity, is in contradiction to the form of a narration characterized by action. The inclusion of just one legend illustrating *dhyāna* seems to be a compromise, and this impression is enhanced by the observation that the term *dhyāna*, Tib. *bsam gtan*, occurs not less than 18 times in this legend. This excessive use even of a key term, which is detrimental to the poetic aspect of the story, is unusual for Haribhaṭṭa; it can best be explained as a kind of compensation for the fact that only one story deals with this topic.

2.3. The literary techniques of Haribhaṭṭa's legends

2.3.1 The formal structure of the stories

Without being too rigid, Haribhaṭṭa follows a certain scheme in presenting the individual legends. This scheme is an advance on his direct model, Āryaśūra's *Jātakamālā*. Common to both collections is the primary division into the frame of the story and the main story. The frame itself consists of two parts: the introduction and the conclusion. They are the

two most standardized parts of all the legends. The introductory part of the frame consists of an āryā stanza which is followed by the well-known prose sentence *tadyathānuśrūyate* "It is transmitted in the following way." The āryā stanza generally names or indicates the moral perfection (*pāramitā*) illustrated in the legend; see, for example HJM 5.1:

ko vismayaṃ na nītaḥ
śirasas tyāgena bodhisattvasya |
athavā phalānurūpāḥ
prāyo mahatāṃ samārambhāḥ ||

The concluding part of the legend, the moral, is similarly standardized. Its skeleton is the following grammatical construction:

tad evam .... (a) .... *iti vicintya*[30] .... (b) .... *iti*

In this formula, ... (a) .... summarizes the heroic deed of the Bodhisattva told in the legend, and .... (b) .... exhorts the reader or listener of the story to follow the way of the Bodhisattva for his own benefit, always using a gerundive form and quite often alluding once more to the *pāramitā* of the story. Again HJM 5 offers a typical example (5.38+):

tad evaṃ *svaśiraḥparityāgo 'py askhalitamanasā bodhisattvabhūtena bhagavatā kṛta* ***iti vicintya*** *bodhim icchatānyenāpi tyāgaparāyaṇena sādhunā bhavitavyam* ***iti***

The *iti* at the end is the logical and grammatical conclusion of the introductory phrase *tadyathānuśrūyate*. This, more than anything else, proves the authenticity of these 'epilogues', which in the case of Āryaśūra's *Jātakamālā* was doubted by SPEYER.[31] The regularity of the structure of the epilogues of the 34 genuine legends of HJM is interrupted in a limited number of cases. Minor variations like the omission of *vicintya* in HJM 2, 4, 6, 8, 13, 14, 24, and 33, or its replacement by *avadhārya* in HJM 19, as well as the two peculiarities of HJM 32 (where (b) is expressed metrically) and

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[30] The deviations from this general structure will be discussed below.

[31] J. S. SPEYER, *The Jâtakamâlâ, Garland of Birth-Stories, of Āryaśûra*, London 1895 (Sacred Books of the Buddhists), p. XXVII: "Most of these epilogues, in my opinion, are posterior to Sûra." One should also take into consideration that Āryaśūra's predecessor Kumāralāta too uses epilogues in his *Kalpanāmaṇḍitikā Dṛṣṭāntapaṅkti*. Cf. my paper "Kumāralāta's Kalpanāmaṇḍitikā Dṛṣṭāntapaṅkti Nr. 1. Die Vorzüglichkeit des Buddha," *Zentralasiatische Studien*, 16 (1983), pp. 306–36.

HJM 34 (where the whole construction is put in verse, *tad evam* still being recognizable in stanza 73 of the Tibetan version) can be regarded as irrelevant in this connection. The noteworthy deviations from the general structure are the following eight legends in which the epilogue is either replaced (HJM 22, 25) or supplemented (HJM 2, 5, 12, 16, 27, 29) by an additional portion. These additions either identify the moral virtue underlying the legend (the technical term used here is *jātaka*) or repeat it. The length of the additional parts can be seen from the table below.

Legend No.	Length of the additional portion	Content
2	2 verses (omitted in Tibetan)	Identification
5	2 verses	Identification
12	1 verse	Identification
16	prose + 7 verses	Identification with introduction
22	48+ up to 76 (40 per cent of the legend)	Identification in form of a second legend!
25	prose + 3 verses	Identification with introduction
27	prose + 1 verse	Repetition of the *pāramitā*
29	1 verse	Repetition of the *pāramitā*

The question as to whether these additional portions are genuine is difficult to decide. Each case has to be judged individually, and different criteria have to be applied. What follows is not a scientific treatment of the passages in question, but just a tentative judgment based on my present imperfect knowledge of the whole text. That the additional verses in HJM 2 are not genuine can be seen from the fact that the identification mentions characters who do not occur in the legend at all, like Yakṣa Nīrada and a snake 'discharging fire from its mouth' (*agnimukha*). There are two additional stanzas immediately before the moral, one of them containing the incorrect absolutive *pālya* (instead of *pālayitvā*), which is impossible with Haribhaṭṭa. These four stanzas are not to be found in the Tibetan translation of the story.

I have also rejected the one or two additional stanzas in HJM 5 and 12 because they are quite similar both in structure and content to other unauthentic stanzas. The additions of HJM 16 and 25 are introduced by

almost the same sentence as that of HJM 12. Their authenticity is also extremely doubtful, although they consist of three or seven verses.[32]

In HJM 27 and 29, the additional portions only repeat what has been stated just a few lines earlier in part (a) of the epilogue. Such a *punarukti* would be quite unusual with Haribhaṭṭa, and therefore the parts do not seem to be authentic.

The only addition which has to be accepted as genuine is the last part of HJM 22. This is actually not an addition but a second story set at the time of Buddha Kāśyapa. It is therefore different from the cases discussed above, both in quantity as well as quality.

Even if all the additions were genuine, the fact remains that the central part of the epilogues of Haribhaṭṭa's legends is identical in 32 out of 34 cases. This uniformity exceeds by far that of his predecessor Āryaśūra, not to mention his successor Gopadatta.

There is only one exception, the opening of the stories, which follows the same pattern for 28 out of 34 legends. We have to distinguish between the form and the function of the opening, the latter being its essential aspect. The primary function of the opening of Haribhaṭṭa's legends is to introduce the Bodhisattva[33] to the reader in some detail, and only thereafter does the narrative section begin.

This principle is not followed in HJM 18, 24, 26, 27, 28, 30, where actions are described from the very beginning.

The introduction of the hero always consists of a lengthy prose portion giving an elaborate description of the place, family or conditions in which the Bodhisattva was born or is living. A set of verses — from one to eleven but normally only two in number — depicts his prominent qualities. The clear break which occurs after these verses is marked by the conjunction introducing the next section in prose: in the case of the ten legends printed here, it is *atha* in one instance (HJM 2), *kadācid* in another (HJM 20), and *atha kadācid* in eight instances (HJM 4, 5, 6, 11, 12, 19, 22, 32).

The opening of the Siṃhajātaka (HJM 32) illustrates the character and the possible length of the introductory part of the main story.

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[32] Three Anuṣṭubh stanzas, one Sragdharā stanza and again three Anuṣṭubh stanzas in the first case, two Anuṣṭubh stanzas plus one Vasantatilakā stanza in the second case.

[33] Only in three of the stories somebody else is introduced first: HJM 10, 20 and 23. In HJM 14 the Bodhisattva is not introduced in the prose following the motto, but only in stanza 4.

tadyathānuśrūyate

dhautarajatastambhānurūpasatuhinaśikharāgraskhalanaparijarjarīkṛtajaladharasya muktācūrṇanikaradhavalaprāleyoparivyādhagaṇānusṛtacamarakhuramārgasya haravṛṣabhaviṣāṇollekhaviṣamīkṛtavividhakukṣer anekabhūrjasaraladevadārunamerupadmakavanaśyāmanikuñjasya prasṛtanirjharasalilakṣālitamūlabhūmeḥ | kṣaṇadāsamayajvalitamahauṣadhitvāt kṛtapradīpasahasrasyeva vidyādharamithunaparibhogasurabhīkṛtamānasasarastīraparyantalatāgṛhakāntarasya kvacit kesaritalaprahāravinipātitabhītasphuritanyaṅkucaraṇakṣepotkhātatṛṇasya | kvacid umācaraṇatalālaktakāṅkitaśādvalaśyāmabhūmer anyatra śakunituṇḍakhaṇḍitapariṇatataruphalākīrṇopavanāntarasya pavanavitanyamānoccāvacakusumagandhasurabheḥ surabhimāsaprārabdhaviṭapimukulāṅkurasya kuraravinipātaśabdabhītaśakunikulavimucyamānagaṅgātīrasalilasya salīlakinnaramithunagītaśravaṇaniścalamṛgakulasya tuṅgaśikharatayā kṣīrasāgarasyevoccatām upagatasya himagirer ekadeśe sādaram iva tarubhiḥ kusumārcitadvāraśilātalāṃ haritatṛṇāṅkurodbhedaśyāmaparyantāṃ vikacakamalena sarasābhyalaṃkṛtasamīpām anatimahatīṃ guhām adhyāvasan nātibahalaharidrāsalilābhiṣiktadukūlasūtraparipiṅgakesaraniruddhakandharaḥ kisalayasukumāralolatarajihvaḥ kiṃcitparimlānātimuktakakusumarāśiparipāṇḍuvigrahaḥ śaśikalākoṭikuṭilatīkṣṇadaṃṣṭraḥ pṛthūraskaḥ pīvaraprakoṣṭhaḥ pratanumadhyaḥ sphuritakhadirāṅgārakapilanayanayugalaḥ śyenatuṇḍavṛjinanakhāṅkuraḥ śyāmaprāntavāladhir alaṃkāra iva tuhinagirer aninditāṅgo nāma kadācid anuttrāsitadviradamṛgo mṛgādhipatir bodhisattvo babhūva |

For the convenience of the reader, the formal structure of Haribhaṭṭa's legends is summarized in the following table:

Structure of Haribhaṭṭa's legends

Motto: One stanza in the āryā metre mentioning or alluding to the moral perfection exemplified in the legend

Introductory sentence:

tadyathānuśrūyate

Opening of the main story:

a) Prose depiction of the particular conditions under which the Bodhisattva was born or is living.
b) Set of verses describing his prominent qualities.
c) Beginning of the main course of action, usually introduced by *atha kadācid* or a similar phrase.

Moral: *tad evam* .... (a) .... *iti vicintya* .... (b) .... *iti*

a) Recapitulation of the Bodhisattva's deed.
b) Exhortation to the reader.

The most important aspect of Haribhaṭṭa's legends cannot be appropriately dealt with for the time being: the way Haribhaṭṭa organizes their narrative presentation, deliberately modifying and supplementing what he found in his sources; the way rhetorical figures of his time are interwoven; and finally, the various literary devices applied to the stories by Haribhaṭṭa which seem to be his major contribution to the Campū form. A few remarks about these qualities can be found in my previous publications.

2.3.2 The poetical qualities of Haribhaṭṭa's *Jātakamālā*

The following brief outline of the poetic qualities of Haribhaṭṭa's legends is necessarily incomplete and superficial. A comprehensive evaluation of his merits in this respect would not only require full discussion of many stanzas in their respective contexts, but also a detailed comparison of all the figures of speech used by Haribhaṭṭa with the usage of his predecessors and models, among which Āryaśūra's *Jātakamālā* holds a prominent place. Here I will describe only a few characteristic examples of Haribhaṭṭa's rhetorical inventory, intended to encourage the reader of the HJM to discover for himself the main bulk of its poetic embellishments and the specific way in which they are used. This is what distinguishes Haribhaṭṭa's work; most of the techniques themselves as described here can also be found elsewhere.[34]

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[34] Since here only a brief and preliminary analysis of the poetical qualities of Haribhaṭṭa's work can be given, the system of description and the categories applied here are necessarily somewhat crude. The detailed and comprehensive analysis which I intend to write after the philological treatment of *all* the legends of Haribhaṭṭa's *Jātakamālā* has been completed will make use of a more elaborate system of analysis. A very systematic classification of the Indian figures of speech according to some well-chosen general principles can be found in Edwin GEROW's excellent book *A Glossary of Indian Figures of Speech*, The Hague, Paris 1971, pp. 50–70.

2.3.2.1 Anuprāsa[35]

Among the so-called *śabdālaṃkāras*, a comparatively moderate use of alliteration (*anuprāsa*) is to be noted. *Anuprāsas* are inserted unobtrusively from time to time, hardly ever exceeding the example which JOHNSTON quoted from Aśvaghoṣa's *Buddhacarita*:[36]

apārapārasaṃsārapāra prepsur apārayat (12.96)

A few examples will suffice:

5.5 ***bhūpālaḥ** pṛthivīm enāṃ **pālayan pālitendriyaḥ*** ǀ
*kṛtātmā suciraṃ **jīvañ jīvayatv** akhilaṃ janam* ǀǀ

5.10b ***kṣaṇād** gavāṃ **kṣīram** agāt pari**kṣa**yam* ǀǀ

6.18 ***kālātītaṃ** niṣphalaṃ **karma kurvan***
*mohāl **lokaḥ kevalaṃ khedam** eti* ǀ
*voḍhuṃ yuk**taṃ tāvad** evā**tapatraṃ***
tigmajyotir** yāvad as**taṃ** na **yāti ǀǀ

In 6.18 the figure of speech reinforces the meaning of the verse: the repetition of *k(h)* acoustically reflects the pain (*kheda*) described in the stanza and similarly the eightfold repetition of *t* illustrates the pointedness of the rays of the sun.

6.46d ....***bhrūbhaṅgabhujagena** tān* ǀǀ

The artificial limitation to one vowel per line as illustrated in Daṇḍin's *Kāvyādarśa* 2.84–87 cannot be found in the extant stories of the HJM. The closest unforced approach are perhaps lines like 12.81a:

*tīvre mano**dhṛtibhidi priyaviprayoge***[37]

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[35] Cf. GEROW *op. cit.*, pp. 102–107.

[36] H. E. JOHNSTON, *The Buddhacarita: Or, Acts of the Buddha*, Lahore 1936, Pt. II, p. XCIII.

[37] The mixture of short and long vowels in this *śabdālaṃkāra* might point to an interesting aspect of Haribhaṭṭa's Sanskrit: his way of pronunciation. As is well-known short and long *ī* and *ū* vowels are no longer discriminated in several New Indo-Aryan languages, a tendency which already began in late Middle Indic. There are a few more indications in Haribhaṭṭa's work which point to a (slight) Middle Indic pronunciation of his Sanskrit: *etāṃ samudra**vasanāṃ vyasanāny** apāsya* (12.41c); *astaṃ **vivasvati** gate*

2.3.2.2 Yamaka[38]

The *paronomasia* or *yamaka* plays a more important role. It is used frequently, in various forms and functions, a preliminary classification of which is now given. Needless to say, none of the really sophisticated varieties of this figure of speech which are characteristic of the later Mahākāvyas can be found in Haribhaṭṭa's work.

a) Simple *yamakas*

The simplest form of a *yamaka* consists of the repetition of the same group of syllables within one line with little or no change in their meaning and grammatical function.

22.8cd *yāta yāta*bhayāḥ *śīghraṃ svayūthāḥ saṃkaṭād itaḥ* ||

32.87a *atha gṛhīta**phalaṃ phala**lubdhakau*

32.88 *upa**gataṃ gata**mānamadodayo*
***mṛdu**padaṃ **mṛdu**vāk karuṇānvitam* |
***kṛ**tanamas**kṛ**ti tan mithunaṃ hariḥ*
kuśalapūrvam abhāṣata lokavit ||

The main aim of this type of *yamaka* is to give an additional coherence to a line or to a whole verse by a simple phonetic means, which is more readily available in Sanskrit than in most other literary languages.

b) Refined types of *Yamaka*

A greater artistic command of Sanskrit is required if the identical syllables belong to different grammatical or etymological units, as in the following two examples:

12.8 *kānte viceruṣi śanair apulā**kapakṣe***
*yūthānuyātagamane kuśalai**kapakṣe*** |
*tasmin mahīdharavarasya mayū**rarāja***
*indrāyudhaiḥ śabaliteva mahī **rarāja*** ||

***vivaśaḥ** kathaṃ cit* (12.50c); *śamānvitaḥ kesa**rava**lka**lā**kulo* (32.3a); *rutena tau vānaraśāvakau **muhur muhūr**tanidrāsukham asya jaghnatuḥ* (32.21cd).

[38] A detailed description of the numerous varieties of this figure of speech can be found on GEROW, *op. cit.*, pp. 223–238.

Here it is noteworthy that the identical sequence of syllables in c) and d) could be achieved only by a rule of sandhi which changes °*rāje* into °*rāja* before the following *i*-.

32.80 *niruddham ambhastaṭasevibhir vibhir*
nirantaraṃ pallavavidrumair drumaiḥ |
śanair upetāli kuśeśayāśayā
vyāgāhatāpiñjarakesaraḥ saraḥ ||

Yamakas of this type are not so frequent in earlier Sanskrit literature because it is difficult to compose them without creating the impression of a forced, unnatural meaning. This variety of *yamaka* is called *śikhā* by Indian poeticians.[39]

c) *Yamaka* sequences.

Sometimes, a second *yamaka* can be added to a preceding *yamaka* without any visible effort as in

20.53 ***pṛthivīṃ pṛthivīpālaḥ pālayitvā*** *pitā mama* |
kva yātaḥ ***khaṇḍadhāreṇa*** *saha* ***khaṇḍitadharmaṇā*** ||

22.5ab *mahī**patiḥ pāti sukhaṃ sukhā**rthinīṃ*
prajām anutpannabhayāṃ śubhāśrayāt |

The following beautiful stanza, which expresses the feeling of remorse of a hunter after he shot an arrow at an elephant at his king's command, resembles to a certain extent a sequence of *yamakas* because it contains a *yamaka* in each of its very short pādas:

19.33 ***dantārthaṃ dantināṃ*** *nātha* ***krūreṇākrūra****mānasa* |
āhato *'si* ***hatadveṣa*** *mayā**pātreṇa pattriṇā*** ||

[39] Cf. GEROW, *op. cit.*, p. 235–6. Here I cannot refrain from quoting the splendid example from Mātṛceṭa's hymn *Varṇārhavarṇa* (2.70) in which he ingeniously combines the *vaktra* and the *śikhā yamakas*: ***sadā sadā****cāravidhāyine* ***'yine kṣarākṣarā****ptapratisaṃ*-***vide vide*** | ***mahāmahāyā****pratimāya* ***te yate namo namo****'rhāya mahā****rhate 'rhate*** || "Homage to you, ascetic, who follows the (right) path and always practices the conduct of the good, the knower, who has the specific knowledge of the perishable and eternal, is endowed with great might and incomparable, the great and worthy Arhat who deserves praise!" For the definitive edition of Mātṛceṭa's hymn cf. Jens-Uwe HARTMANN, *Das Varṇārhavarṇastotra des Mātṛceṭa*, Göttingen 1987 (Sanskrittexte aus den Turfanfunden. XII.).

This stanza is instructive in that it shows that Haribhaṭṭa prefers to tolerate a minor irregularity in the wording (°*pātreṇa* - *pattriṇā*), thereby maintaining a perfect sense rather than constructing a faultless *yamaka* at the cost of the meaning.[40]

d) Connective *yamaka*

A special type of *yamaka* sequences are those which are meant to link together the four lines of a stanza by repeating the last word of the first line at the beginning of the second line, the last word of the second line at the beginning of the third line, and so on.

6.42 *āruhya so 'tha maṇicāru narendra****asiṃhaḥ***
siṃhā*sanaṃ nṛpanamaskṛtapāda****padmaḥ*** |
padmā*nukārivadanaḥ praviveka****dharmo***
dharmaṃ *dideśa paramārthaphalaṃ janāya* ||

22.65 *iti bruvāṇaṃ parigadgadā****kṣaraṃ***
kṣaran*tam asraṃ kaluṣīkṛte****kṣaṇam*** |
kṣaṇād *vimokṣāya nivartya kā****pathāt***
pathā *viśuddhena ināya taṃ jinaḥ* ||

32.21 *guhājiropāntavane mano****hare***
hareḥ *suṣupsoḥ sukhaśītamā****rute*** |
rute*na tau vānaraśāvakau* ***muhur***
muhūr*tanidrāsukham asya jaghnatuḥ* ||

The preceding examples once more demonstrate that preference is always given to the meaning at the cost of an exact phonetic identity. Another possible explanation for one of the minor phonetic discrepancies (*muhur muhūr-*) will be given later. This variety of *yamaka* is called *antādikayamaka* by Indian poeticians.[41]

e) *Yamakas* in prose portions

The use of *yamakas* is not restricted to the metrical parts of the HJM. *Yamakas* can also frequently be found in the more elaborate prose portions consisting of long descriptive compounds. The *yamakas* usually occur at the end of one compound and at the beginning of the next one.

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[40] These examples can be regarded as a precursor to what later developed into the strict form of a *cakrakayamaka* like Rudraṭa, *Kāvyālaṃkāra* 3.30: *sabhājanaṃ samānīya sa mānī yaḥ sphuṭann api* | *sphuṭaṃ na pihitaṃ cakre hitaṃ cakre sabhājanam* ||.

[41] Cf. GEROW, *op. cit.*, p. 225–6.

12.55+ .... *sthūlamuktāhāramaṇiprabhoddyotitaguru***payodha-rā payodhara***virahaprakāśaniśākarā niśeva mūrtimatī kiṃcid ātapajanitasvedakaṇajālakākrānta***viśeṣakāntā viśeṣakānta***bakulamālikāparipūritakeśa***hastā hastā***valambitaśithilamekhalā***kalāpā kalāpi***candrakamadhyanīlam uttarīyam udvahantī ..... dūtī .....*

Here the function of the *yamakas* is obvious: they are used by the poet in order to give a certain structure to the otherwise unstructured sequence of attributes of the person, or thing or condition described. The tiresome effect of mere repetition is deliberately avoided either by giving a different meaning to the same word (*payodharā*) or by splitting up the two parts of the *yamaka* in a different way (*viśeṣakāntā*: a) *viśeṣaka* + *anta*. b) *viśeṣa+kānta*) or slightly changing the second part of the *yamaka* (*°kalāpā* – *kalāpi°*)

Haribhaṭṭa shows a certain predilection for introducing the name of the hero of a legend by a pun based on a *yamaka*:

2.1+ .... *suhṛtpraṇayibandhujanapriyaḥ* ***supriyo***

4.1+ .... *kaṣṭa***tapās tāpasaḥ** *sahāyo babhūva* ।

5.1+ .... *vimalavadanenduśobhāhrepita***candraprabhaś candraprabho** *nāma rājā babhūva* ।

Both the pun and the simple device of repetition are an effective means of engraving the name of the hero upon the reader's mind.

f) 'Root' *yamakas* (or **dhātuyamaka*)

The different types of *yamakas* described in the preceding paragraphs are, in principle, based on the repetition of identical syllables. The fact that Haribhaṭṭa sometimes takes the liberty of using quasi-identical syllables is a sign of his abilities as a poet rather than a lack of skill. Another example of his independence from the rules of the poeticians is the use of a *śabdālaṃkāra* not to be found in their works; it consists of different derivatives of the same root, and I therefore call it 'root' *yamaka* or **dhātuyamaka* in Sanskrit. In the first example, we can see four derivations of the root *kṛ*:

22.45 *tasyātha nṛpatiḥ* ***kṛtvā*** *citāṃ candanadārubhiḥ* |
*agnisat****kāram akarot kṛtinaḥ*** *puṇyajanmanaḥ* ||

Then the king erected (*kṛtvā*) a pyre
from (pieces of) sandal-wood
and executed (*akarot*) the cremation (*agnisatkāram*)
of this wise one (*kṛtinaḥ*)
whose birth was full of merit.

The second example possesses a special charm due to the final position in the line of the four derivatives of the root *gam*.

6.8 *paridurbalatāṃ kramād* ***gatānām***
*atṛṇāhāratayā śanair****gatīnām*** |
adhikaṃ śithilatvam ***āgateṣu***
kṣayam ūdhaḥsu gavāṃ payo ***jagāma*** ||

The milk is dried up in the udders of the cows
(*kṣayam ..... jagāma*)
which have (therefore) become extremely flabby
(*śithilatvam āgateṣu*);
the cows have gradually become weaker and weaker
(*paridurbalatāṃ ..... gatānām*)
and for lack of food they can move only slowly
(*śanairgatīnām*).

In GEROW's system, this figure of speech would have to be classified under the heading *Grammatical and syntactic figures*, sub-heading (B) *Morphemic repetitions*.

2.3.2.3 Rhyme

A careful reading of the HJM brings to light several instances where rhymes seem to be intended.

6.41 *acchinnadānaparipūrṇamanorath****ena***
*śaktitrayodayavatā vijitendriy****eṇa*** |
*nānāguṇābharaṇabhūṣitavigrah****eṇa***
*rājanvatī kṣitir abhūt kṣitip****ena tena*** ||

22.47 *tasmin* ***mṛge mṛga****vadhūsadṛśekṣaṇ****ābhiḥ***
*sattvopakāra****kuśale kuśal****ānvit****ābhiḥ*** |
*jñātāv iva vyupa****rate*** *vi****rata****kriy****ābhir***
*acchinnam aśru mumuce vanadevat****ābhiḥ*** ||

However, the lack of more elaborate varieties of rhyme convinces me that rhyme was not the main formal objective in stanzas like the two quoted above, but just a by-product of other literary principles, such as *yamaka* or parallelism of construction, for example. The latter principle for the greater part explains the rhyme in HJM 6.41 and 22.47.

The earliest known examples of a full-fledged rhyme in Sanskrit literature are, of course, Jayadeva's *Gītagovinda* and, in the field of Buddhist literature, the 25 stanzas of Carpaṭi's *Avalokiteśvarastotra* which is available not only in its Sanskrit original[42] but also in three independent Tibetan translations. In this hymn the rhyme is not coincidental as in the case of the stanzas quoted from Haribhaṭṭa's *Jātakamālā* but a deliberate structural principle which is used throughout. We do not know the date of Carpaṭi; however it is clear that he must have written his hymn not later than the 12th century A.D., since the oldest among the three Tibetan translations was done at that time. Since the edition of the *Avalokiteśvarastotra* is not easily accessible I would like to quote the beginning of this hymn as an illustration of its rhyme-technique:

*devamanuṣyāsuranata**caraṇa***
*pratihatajanmajarāruja**maraṇa*** |
*lokeśa tvaṃ mām aśa**raṇyaṃ***
*rakṣa kṛpālo kuru kā**ruṇyam*** || 1 ||

*saṃsārodadhimadhya**nimagnaṃ***
*kleśamahormisamāha**tibhagnam*** |
*mām avadhāraya māṃ viru**vantaṃ***
*trāhi mahākṛpa naumi bha**vantam*** || 2 ||

*tṛṣṇātimiropadruta**netraṃ***
*maraṇamahābhayavihvala**gātram*** |
*pālaya bhagavann avaloka**ya māṃ***
*yāvad avīciṃ yāmi na vi**ṣamām*** || 3 ||

2.3.2.4 Figures of speech based on meaning

All the main categories of the figures of speech based on meaning — *arthālaṃkāra* according to the Indian system of classification — can be

[42] It was edited and translated into Russian by I. MINAEV in his paper "Buddijskija molitvij. I.," *Zapiski vostočnago otdelenija imperatorskago archeoločeskago obščestva* 2 (1887), pp. 125–136. A revised edition together with its three Tibetan translations by the present writer is under preparation.

found in Haribhaṭṭa's work: the numerous varieties of simile (*upamā, rūpaka, dṛṣṭānta, nidarśana, samāsokti* etc.), of hyperbole (*atiśayokti, utprekṣā, apahnuti, tulyayogitā, virodha,* etc.), figures based on conjunction or collocation (*sahokti, svabhāvokti,* etc.), and puns (*śleṣa, virodhābhāsa, vakrokti,* etc.). These figures of speech are so common that I hesitate to give more than just a few examples and hints.

a) *Upamā* 'comparison'

For the *upamā* or 'comparison' cf. stanzas 4.33, 4.41, 11.2 or 12.14 (in combination with *rūpaka*). The comparison, especially in its pure and simple form, is the most primitive figure of speech in poetical diction and, obviously, for this very reason Haribhaṭṭa does not use it excessively. In its later artistic refinements, especially in its combination with *śleṣa,* it has become somewhat artificial and is therefore more appropriate in the framework of an epic poem or *sargabandha* than in a narrative or a play. In the context of the latter two genres other figures are more suitable and therefore Haribhaṭṭa employs them much more frequently: the *rūpaka,* the *utprekṣā,* the *svābhāvokti,* the *arthāntaranyāsa* and what we would call 'moral maxims' (*nītivākya*) and 'elegant sayings' (*subhāṣita*).

b) *Rūpaka* 'metaphorical identification'

For *rūpakas* or 'metaphorical identifications'[43] used by Haribhaṭṭa cf. 2.6 (combined with *utprekṣā*), 6.31, 12.14, or 12.46:

asyām anena sudhiyā praṇidhānabījam
uptaṃ manobhuvi jinatvaphalāya nūnam |
prāg dānapāramitayeti sa puṇyakarmā
sotkaṇṭhayeva sahasā ghanam āliliṅge || 2.6 ||

'Certainly this clever one has sown the seed of his vow
into the soil of his mind in order to harvest
the fruit of buddhahood.'
Thinking this, the perfection of giving
firmly embraced that righteous one
full of longing, as it were.

lokasya dānasalilena tṛṣaṃ harantī
dantāṃśukesaramanoharavaktrapadmā |

[43] Cf. GEROW, *op. cit.,* p. 239.

tasmin pure gurupayodharacakravākā
rūpyāvatīkamalinī punar ābabhāse || 6.31 ||

Quenching the thirst of the people in that city
with the water 'donation'
the lotus-pond Rūpyāvatī
which was inhabited by Cakravākas, i.e., her heavy breasts,
and adorned with the lotus of her beautiful face,
in which her teeth formed the filaments,
again spoke (to them).

ghanasamayanāṭakādāv
āhūtā barhisūtradhāreṇa |
sahasā taḍid ātmānaṃ
darśayati naṭīva savilāsam || 12.14 ||

Summoned by the peacock as the stage-director
in the beginning of the play 'autumn',
all of a sudden the lightning shows itself
in full splendour like the female dancer.

saṃcaranmurajameghanisvanaṃ
nartakītaḍidalaṃkṛtāntaram |
tvām avāpya śikhirāja mandiraṃ
vārivāhasamayāyate mama || 12.46 ||

"Having found you, O king of the peacocks,
my mansion acts like the season of the clouds,
as it is filled with the thunder of the resounding drums
and adorned inside with the lightning, the female dancers."

The second example is particularly noteworthy as it is clearly a kind of inverse *rūpaka*: the object of the comparison (*upamāna*) takes the place of the subject of comparison (*upameya*) and vice versa.

c) *Utprekṣā* 'ascription'

The following illustration for Haribhaṭṭa's use of the figure of speech *utprekṣā* or 'ascription' is taken from the *Mṛgajātaka* (HJM 11):

vikośapuṣpās tam athākulākulāḥ
kalair alīnāṃ virutair visāribhiḥ |
vidhūtaśākhāgrakarā nabhasvatā
nivartayām āsur ivācaladrumāḥ || 24 ||

vimucyamānaṃ suhṛdeva tena tan
mṛgeṇa vātāhatalolapallavam |
visāricīrīvirutaṃ samantato
vanaṃ rurodeva samutsukotsukam || 25 ||

d) *Svabhāvokti* 'telling the nature (of a thing)'

The *svabhāvokti*, 'a figure in which a natural or typical individual is characterized'[44] is used throughout the work. Being one of the most elementary and at the same time essential figures of speech in poetry, it is therefore the touchstone for a poet's skill in observing and describing the world around him, be it animate or inanimate. The *svabhāvokti* is, of course, not confined to verses. In the HJM we find it also in many prose portions, especially in the introductory sections of the legends. One of the longest examples of the extant Sanskrit text has been quoted above.[45] The main difference between prose and verses is the fact that by the limitedness and linguistic constraint of the metrical form the poet is forced to confine himself to one or two characteristic aspects of the object of his description which necessarily entails a terse and pregnant diction. Freed of these limitations, the prose form permits a most detailed description of the individual aspects of the object. The most suitable means of description of these individual aspects are compounds of varying length which create a much better coherence than the set of subordinate clauses which we are compelled to use in our translations of Sanskrit into modern languages. If the poet wishes to express more than one aspect of the object of his description then he has recourse to a string of stanzas each of which is more uniform in size and content than a prose compound. The metres employed for these stanzas offer an additional device to underscore the atmosphere of the situation depicted.[46] Cf., e.g., the following two passage which describes the lovely places in the lower parts of the mountains (4.17–20):

dvisandhyam ājyāhutigandhavāsitair
niveśitāntarbadareṅgudīphalaiḥ |
jalāśayālīnaśarārisārasais
tarūpagūḍhair uṭajair alaṃkṛtāḥ || 4.17 ||

[44] GEROW, *op. cit.*, p. 324.
[45] p. 18/19.
[46] The function of the metres used in the HJM will be briefly discussed below.

tapasvikanyokṣitakumbhavāriṇā
prasicyamānodgatabālapādapāḥ |
taṭadrumacchāyaniruddhasindhavaḥ
samucchvasatpuṣpasugandhivāyavaḥ || 4.18 ||

paribhramattāpasaputrakānugaiḥ
kvacin mṛgaiḥ khaṇḍitavīraṇāṅkurāḥ |
japāc calacchmaśruniruddhakandharais
tapodhanair āśritaśailagahvarāḥ || 4.19 ||

aho dṛḍhasnehanibaddhacetasām
asatsukhāsvādalavānuṣaṅginām |
na nāma paryutsukayanti rāgiṇām
amedhasāṃ cittam upatyakā bhuvaḥ || 4.20 ||

The first of these stanzas describes the huts of the ascetics, the second the natural scenery, the third the ascetics themselves, and the fourth summarizes the effect the combination of these three factors should have on the mind of a sensitive being. The second set of stanzas is taken from the same legend. It consists of a series of independent miniature paintings each of which describes the delight of certain beings at the end of a drought (4.36–42):

tato vavuḥ pracalitavāriśīkarāḥ
samantataḥ kuṭajabhidaḥ samīraṇāḥ |
virejire samuditapaṅktibhiḥ phalaiḥ
śukāśritā girisahakārapādapāḥ || 4.36 ||

samudgate madhukaraveṇunisvane
mṛdaṅgavad dhvanati ca vārinirjhare |
nanarta khaṃ navajaladaṃ vilokayan
sthito girer upari mayūralāsakaḥ || 4.37 ||

manoharaṃ dhanur avatatya vajriṇo
nipātitasphuṭabahuśīkareṣavaḥ |
vitenire sphuradaciraprabhāsayaḥ
payodharāḥ kṣapitanidāghavidviṣaḥ || 4.38 ||

paribhramadbhramaranipātakopitaḥ
samucchvasatprataruṇaketakāśritaḥ |
śvasann ayovalayasarūpavigrahaḥ
punaḥ punaḥ phaṇam atanod bhujaṅgamaḥ || 4.39 ||

dayitāvirahotsukotsukaiḥ
pathikaiḥ śailapathadrumāśritaiḥ |
pariśuśruvire 'lpayācināṃ
jaladhārāntaracāriṃāṃ giraḥ || 4.40 ||

dadṛśuḥ pathikāṅganāḥ sphurantīṃ
taḍitaṃ vārimuci pravepitākṣyaḥ |
upari dviradasya vāyununnāṃ
dhvajabaddhām iva kauṅkumīṃ patākām || 4.41 ||

śikhicandrakamiśrakāśavaṃśaṃ
kvacid āvartaparibhramacchilīndhram |
abhavaj jalam āvilaṃ nadīnāṃ
taṭajambūphalapātabhinnaphenam || 4.42 ||

Well-chosen and well-executed descriptions are characteristic of the moderate style, the so-called *vaidarbhī rītiḥ*, and there can be little doubt that Haribhaṭṭa's aesthetic ideal was quite close to the principles of this school of poetics as was Kālidāsa's.

e) *Arthāntaranyāsa* 'introduction of another matter' and *dṛṣṭānta* 'example'

These two figures of speech *arthāntaranyāsa* and *dṛṣṭānta* closely belong together. They represent two possibilities of connecting two statements. Usually they combine a statement of a more general character with a specific case or illustration which supports or corroborates the former.[47] By its very nature a work belonging to the *Jātakamālā* genre is bound to contain a great number of moral maxims, and for them the *arthāntaranyāsa* and the *dṛṣṭānta* are the most natural figures of speech. Like his predecessor Āryaśūra, Haribhaṭṭa displays great skill in handling them. We find both simple illustrations and elaborate stanzas, as for example:

mṛgo mṛgayugītena nīyate śaragocaram |
viṣayāsvādalubdhānāṃ bhavanty eva vipattayaḥ || 4.23 ||

bhavati tanudhanād apīṣṭalābho
yadi puruṣāt kim ato mahādhanena |
yadi gajapadamātrakhātatoyaṃ
harati tṛṣāṃ vada sāgareṇa ko 'rthaḥ || 5.12 ||

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[47] For a brief discussion of the essential features of these two figures of speech cf. GEROW, *op. cit.*, p. 118 and 199sq. Cf., also the two related figures *ubhayanyāsa* and *nidarśana*, GEROW, *op. cit.*, pp. 171 and 201–203.

jāyante guṇabāndhavāḥ sumatayaḥ ślāghyaṃ garimṇāṃ padaṃ
rūḍhaṃ lāghavadoṣa eva mahatāṃ keṣāṃcid ā janmanaḥ |
dṛśyante hi narā mahaty api kule jātāḥ samānāḥ śunā
kiṃ nodanvata iddharatnanicayāc chambūka utpadyate || 20.18 ||

samānā nīlatā satyaṃ śikhicandrendranīlayoḥ |
sā tu ratnagatā ślāghyā kalyāṇaṃ hi sadāśrayaḥ || 20.19 ||

vidyante na guṇāḥ puṃsi kvacid ākṛtimaty api |
indranīlākṛtiṃ kāco vahann api na tadguṇaḥ || 20.20 ||

laghīyaḥ prājyaṃ vā phalam abhimataṃ prāptumanasā
nirīheṇa sthātuṃ kṣaṇam api na yuktaṃ matimatā |
kulālo daṇḍena bhramayati na cec cakram aniśaṃ
śarāvaḥ kumbho vā na hi bhavati satyām api mṛdi || 20.21 ||

The contrast between stanzas 4.23 and 20.18 is remarkable. Stanza 4.23 represents the simplest way of expression the Sanskrit language is capable of: "By his alluring song the hunter brings the deer within the range of his arrow; those who yearn for the sweet taste of the objects of the senses will necessarily encounter misfortune." By contrast, 20.18 requires a second or even a third thought until both construction and general idea become fully clear:

"Virtuous and brilliant (sons) are born (to them)
and the praiseworthy rank of dignity arises to them
who, from the day of their birth,
are great only in the fault of littleness;
(on the other hand) one notices beings who behave like dogs
although they are born in a great family—
does not the conch-shell arise from the (same) ocean
which contains hoards of blazing jewels?"

f) *Kāraṇamālā* 'garland of causes'

A figure of speech Haribhaṭṭa is particularly fond of is the *kāraṇamālā* or 'garland (or chain) of causes.' It is "a figure wherein an effect ... is said to be the cause of a subsequent effect, and so on."[48] It usually occurs in the context of religious and moral instructions, it always has a very serious, almost solemn tone, enhanced by the longer and therefore more grave

[48] GEROW, *op. cit.*, p. 173sq.

metre in which it is composed, and it functions like a empirical proof for a religious or philosophical insight. A few examples might be sufficient:

āhāreṇa vinā pratikṣaṃam ayaṃ dehaḥ klamaṃ gacchati
klāntyā cetasi yoginaḥ pratihate sthairyaṃ samādheḥ kutaḥ |
prājñasyāpi samādhihīnamanasas tattvābhimukhyaṃ kutas
tattvādarśanabaddhamohatimiraḥ paścād vṛthā śrāmyati || 4.10 ||

Here an ascetic explains to his friend, a hare who is the Bodhisattva, that even a seeker for the highest truth cannot live without food.

saṃkalpāt prabhavaty anaṅgadahanas tāpas tato jāyate
saṃtāpād aratiḥ smṛteḥ pramathanī smṛtyā vinā hrīḥ kutaḥ |
hrībhaṅgād vacanīyatāparibhave kleśeṣuviddhātmanoḥ
syātām ādhimatoḥ kadā nu sukhinī strīpuṃsayoś cetasī || 12.67 ||

saṃkalpād viṣayābhilāṣiṇi jane tṛṣṇā karoty āspadaṃ
tṛṣṇābaddhamanā nikāramalinaṃ badhnāti sevāñjalim |
sevārtaḥ param ārirādhayiṣayā nighno bhavaty andhavan
nighno duḥkhaparamparāparibhavakleśair adhiṣṭhīyate || 20.63 ||

g) *Vyāja* 'pretence' and *vyājastuti* 'deceptive eulogy'

What we would designate as 'irony' or 'sarcasm' is called *vyāja* 'pretence' or *vyājastuti* 'deceptive eulogy' by Indian rhetoricians. Their definitions vary. In legend No. 12 we find an example of sarcasm in the words of the *viṭa* whom the Bodhisattva, a peacock, has warned of the dangers of adultery by a vivid description of the torments the *viṭa* is going to experience in hell. Here the *viṭa* himself is speaking:

tad adyārabhya rāgāndhajanacittāpahāriṇe |
namo 'stu paradārāya sugatidvārarodhine || 71 ||

Therefore, beginning from now, homage to that adultery
which attracts the minds of people blinded by passion
and which blocks the gate to a good form of existence!

Since the *viṭa* is convinced by the sermon of the Bodhisattva he is now bidding farewell to his illicit behaviour with these very words. We can find a similar use of this figure of speech in the *Sarvaṃdadajātaka* which I attribute to Gopadatta:

anartharāgāśrayadūṣitāya
namo 'stu tasmai kṣayiṇe sukhāya |
viṣajya yasmin manasaḥ pravṛttiṃ
kṛpāspadatvaṃ viduṣāṃ vrajanti || 35 ||

Homage be to that pleasure, transient, and soiled
because of its association with evil passion,
(for, men) having directed their mind's inclination towards (such passion)
become the object of compassion of the wise![49]

h) Other literary devices — 'scientific stanzas'

There are numerous instances where Haribhaṭṭa creates a new image or idea by using some general or factual knowledge poetically. Here I would like to quote a short prose passage (11.25+) in which the names of the Indian seasons form a kind of red thread along which the poet's imagery is organized:

sulabhaviyogāni hi lokasaṃgatāni | *suciram api* ***vasantakāla****ramaṇīyam aravindavanam upāsya* ***himasamaya****parimlānapalāśakesarakarṇikam apagatagandham apahāya gacchaty eva prakṛticañcalā śrīḥ* | *avabhāsya ca* ***prāvṛtkāla****jaladapaṭāvaguṇṭhitāni digvadhūmukhāni lāsyam iva ca darśayitvā viraktā iva veśyāṅganāḥ* ***śaratkāla****vigalitasalilalaghūn apagatavibhavān kāmukān iva parityajanti jaladharān aciraprabhāḥ* | *kṣaṇadāmukhaviśeṣakaḥ śiśirāṃśur api prabhātasamaye parityajyate sahajayā kāntyā* | *sarvathā na tat kiṃcij jagati vidyate yan nānyo'nyaviyogi syād iti vicintya dharmaparāyaṇair yuṣmābhir bhūtvā samyag ātmā paripālanīya iti* ||

Like many other poets before and after him Haribhaṭṭa also permits the disciplines of art, humanity and science to enter into his literary composition. In stanza 12.14 quoted above the beginning of autumn is metaphorically identified with the prologue of a play (*nāṭaka*), the peacock functioning as the stage-director (*sūtradhāra*) and the lightning as the female dancer (*naṭī*):

Summoned by the peacock as the stage-director
in the beginning of the play 'autumn',

[49] Text and translation are quoted from Ratna HANDURUKANDE, *Five Buddhist Legends in the Campū Style. From a collection named Avadānasārasamuccaya*, Bonn 1984, (Indica et Tibetica. 4.), pp. 70/71.

all of a sudden the lightning shows itself
in full splendour like the female dancer.

In stanza 41 of legend No. 30 (*Ādarśamukha*) Haribhaṭṭa uses the theory of inference as a means to praise the wisdom of king Ādarśamukha, the Bodhisattva, who is able to solve the most difficult problems and court cases:[50]

"Even from far the fire on a mountain can be inferred (*anumīyate*)
by smoke as the means of inference (*anumānena*),
for in this world somebody who is able to infer (*anumānin* or *anumānakṛt*)
can arrive at an understanding of the object to be inferred (*anumeya*)
if there is something on which the inference can be based (*anumeya-viṣaya*).
If the matter to be inferred (*anumeya-vastu*) is (for some reason) doubtful,
then ordinary beings will have their doubts about it.
The mind of people like you, however, is free of doubts
and for you even that which has already passed the organs of the senses
is (still) perceptible (*pratyakṣa*)."

In stanza 32.38 Haribhaṭṭa uses some key-terms of Buddhist philosophy:

ātmātmīyavinābhāvād *yaḥ* ***śūnyaṃ*** *sarvam īkṣate* |
*tasy**ābhūtavikalpottha**ṃ na ruṇaddhi manas tamaḥ* || 32.38 ||

"Darkness based in false conceptualization
of ultimately unreal things does not obscure
the mind of one who sees everything as empty
because of the absence of 'me' and 'mine.'"

The last two examples do not permit us to determine the doctrinal affiliation of Haribhaṭṭa. However, if his whole *Jātakamālā* were checked again and again for minute assonances and resonances of the literary and shastraic works, the cumulative evidence might put us in a more favourable position.

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[50] The Sanskrit of this legend is not available. The translation is based on the Tibetan version which runs as follows: *ri la gnas pa'i me ni riṅ po nas kyaṅ du ba'i rjes su dpag pas rjes dpog byed* || *'jig rten di na rjes su dpog byed dpag par bya ba'i yul can rjes dpag blo ni mthoṅ* || *rjes su dpag bya'i dṅos po the tshom can la skye bo the tshom skyes* || *the tshom med pa'i blo ldan khyed 'dra rnams la dbaṅ po las ni 'das kyaṅ mṅon sum ldan* ||. Cf., my paper "Die Haribhaṭṭajātakamālā (I). Das Ādarśamukhajātaka", *Wiener Zeitschrift für die Kunde Südasiens*, Band XVII (1973), pp. 49–88, which contains the full text and a German translation of this legend.

2.3.3 The metres of Haribhaṭṭa's *Jātakamālā*

The ten genuine legends of Haribhaṭṭa's *Jātakamālā* published here contain 588 stanzas which are composed in 25 different metres. The details are given in tabulated form below. There are many angles from which the usage of metres in the context of a *campū* can and has to be evaluated. Here I can give only a few remarks and references to previous publications in which I have dealt with some of these aspects.

The Metres in Haribhaṭṭa's *Jātakamālā*

No.	Metre	2	4	5	6	11	12	19	20	22	32	35	Sum	JM
1.	Anuṣṭubh	9	5	10	15	12	20	12	23	31	36	(75)	173	+
2.	Aparavaktra	-	-	5	-	-	-	-	-	-	-	-	2	+
3.	Āryā	1	5	1	1	4	5	1	1	1	1	(2)	21	+
4.	Indravajrā	-	-	-	-	-	-	1	1	1	-	-	3	+
5.	Upajāti	1	1	2	1	-	-	4	2	4	1	(8)	16	+
6.	Upendravajrā	-	1	3	-	1	-	-	2	3	1	-	10	+
7.	Toṭaka	-	-	-	-	-	-	-	-	1	-	-	1	+
8.	Drutavilambita	-	1	1	3	1	2	1	-	-	4	(2)	13	+
9.	Puṣpitāgrā	-	-	1	-	1	6	3	-	2	4	-	18	+
10.	Pramitākṣarā	-	-	-	-	-	-	2	-	-	-	-	2	+
11.	Praharṣiṇī	-	-	1	2	-	-	1	-	1	1	(1)	6	+
12.	Mañjubhāṣiṇī	-	-	4	-	-	-	-	4	-	-	-	8	-
13.	Mālabhāriṇī	3	2	1	5	8	4	-	15	2	8	-	48	+
14.	Mālinī	-	1	2	-	1	3	2	1	2	1	(2)	13	+
15.	Rathoddhatā	-	1	-	-	-	1	-	-	-	-	-	2	-
16.	Rucirā	-	5	-	-	1	-	-	-	1	1	-	8	+
17.	Vaṃśastha	11	10	2	1	7	10	13	9	18	19	(11)	100	+
18.	Vasantatilakā	8	4	6	15	6	20	5	3	4	6	(10)	77	+
19.	Viyoginī	1	1	4	2	-	-	-	-	1	6	-	15	+
20.	Vaiśvadevī	-	-	-	-	-	1	-	-	-	-	-	1	-
21.	Śārdūlavikrīḍita	1	4	2	1	6	4	-	3	3	4	(2)	28	+
22.	Śālinī	1	-	-	2	-	2	-	1	-	4	-	11	+
23.	Śikhariṇī	1	-	-	1	-	2	-	1	1	1	-	7	+
24.	Sragdharā	-	1	1	-	-	-	-	-	-	1	-	4	-
25.	Hariṇī	-	-	-	-	-	-	-	-	-	1	-	1	-
	Total:	**37**	**46**	**38**	**49**	**49**	**83**	**43**	**66**	**76**	**101**	**(120)**	***588**	

+ means: this metre is also available in Āryaśūra's *Jātakamālā*.
- means: this metre not available in Āryaśūra's *Jātakamālā*.
* This figure excludes the metres of legend No. 35.

First, I would like to point to the numerical aspect. Although there is no rare or extravagant metre among those used by Haribhaṭṭa, their mere number is impressive. To judge this from the right perspective we have to measure Haribhaṭṭa's 25 metres in only 10 legends containing 588 stanzas against the 27 metres which Āryaśūra uses in his 34 legends containing 1432 stanzas, and against the 30 metres which Gopadatta uses in 15 of his legends which contain 1288 stanzas. The 24 legends of Haribhaṭṭa's *Jātakamālā*, the original Sanskrit of which was lost until recently, do contain at least five more metres, among them even rarer or so far unknown metres.[51]

From the point of view of quantity, Haribhaṭṭa can therefore be placed between Āryaśūra and Gopadatta, perhaps somewhat closer to the latter. More interesting, however, is the qualitative aspect. In Āryaśūra's *Jātakamālā* the dominant metres are upajāti, indravajrā and upendravajrā or, in other words, the classical successors of the epic triṣṭubh metre. Their percentage is 43.1. The second place is taken by the anuṣṭubh (29.3 per cent) and the third place by vaṃśastha and vasantatilakā (18.1 per cent), the classical successors of the epic jagatī metre.

These three categories — anuṣṭubh, triṣṭubh and jagatī metres — cover 90.5 per cent of all the metres occurring in Āryaśūra's *Jātakamālā*, and this, in my opinion, points to a period of time and an environment in which the epic metres dominated. The percentage of the more sophisticated metres of ornate poetry and also of the metres based on *morae* (*jāticchandas*), is remarkably low, together less than 10 per cent.

The metres of the 588 stanzas in the ten legends of Haribhaṭṭa's *Jātakamālā* which are preserved in their original Sanskrit in Nepal show quite a different composition. The percentage of anuṣṭubh stanzas (29.4) is almost the same as in Āryaśūra's work, however the anuṣṭubh has become the most frequently used metre. The percentage of triṣṭubh metres has dropped to 5.2 per cent (the upajāti alone from 32.2 per cent to 2.7 per cent), whereas the jagatī metres have increased to 30.1 percent. The third important group is formed by the *jāti* metres, āryā and the vaitālīya (and aupacchandasika) derivatives viyoginī, mālabhāriṇī, aparavaktra and puṣpitāgrā, together 17.8 per cent. The fourth group (17.5 per cent) consists of 14 metres used in ornate poetry and plays. The composition of the metres used in Haribhaṭṭa's work points to a period of time an environ-

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[51] For the recent discovery of a fragmentary manuscript of HJM which contains 70 per cent of the work cf. my paper "Haribhaṭṭa and the Mahābhārata," *Journal of the Centre for Buddhist Studies, Sri Lanka*, vol. 3 (2005), pp. 1-41.

ment in which the elaborate forms of ornate poetry and dramatic compositions flourished. This goes well with the dates suggested for Āryaśūra and Haribhaṭṭa.[52]

Haribhaṭṭa has a specific way of employing the various metres within a story. Only a few features can be mentioned here. The āryā metre plays a prominent role in that it is used for the motto of a story. When used elsewhere in a story it contains a reference either to the hero (e.g., in 4.3–7 and 12.14–15) or to the moral of the story (e.g., in 11.18–20 and 12.61). The only exception seems to be stanza 12.60 in which the playboy (*viṭa*) instructs the queen Anupamā through the *dūtī* how to meet secretly. However, even here the usage of the āryā metre can be justified as an indirect allusion to morality (*śīla*), the central virtue of the legend. The queen Anupamā is eager to commit adultery (*paradāra*) with the *viṭa* and it is only by the speech of the Bodhisattva about morality that queen Anupamā and the *viṭa* abandon their plan. At that time the Bodhisattva was born as Suvarṇāvabhāsa, the lord of a flock of peacocks, A similar role is played by the two grave metres śālinī and vaiśvadevī, which mostly consist of long or 'heavy' syllables. They, too, refer either to the Bodhisattva (generally in the form of a praise) or to the central topic of the story (or to both): cf., 2.12; 6.28; 12.3, 25, 26, 63; 20.31; 32.40, 97–99. Only 6.18 contains a general statement (by the heroine herself) which is not expressly related to the general topic of the story, charity. The longest metre employed by Haribhaṭṭa (in the ten legends edited here) is sragdharā which contains 21 syllables per line. In its three occurrences it always deals with a central event of the legend: in 4.32 it describes how the fire in which the hare has thrown himself is magically transformed into a lotus-pond, in 5.12 the wicked brahmin Raudrākṣa demands the head of king Candraprabha, and in 32.43–44 the lion warns the vulture who has taken away the two young monkeys of the severe consequences of killing living beings by describing the torments he will experience in various Buddhist hells. Other metres are aptly chosen to enhance the effect of the description of a specific situation or sentiment. In a previous publication[53] an attempt was

[52] The details of this analysis can be found in my paper "Zur Verteilung der Versmaße in der buddhistischen Campū-Dichtung", *Zeitschrift der Deutschen Morgenländischen Gesellschaft, Supplement V, XX. Deutscher Orientalistentag vom 24. bis 29. März 1980 in Berlin, Ausgewählte Vorträge*, herausgegeben von Fritz STEPPAT, Wiesbaden 1982 (1983), pp. 245–252. — Stanza 32.47, consisting of two upendravajrā lines followed by two vaṃśastha lines, is irregular. I cannot account for this very peculiar usage.

[53] *Das Mṛgajātaka (Haribhaṭṭajātakamālā XI)*. Studie, Texte, Glossar von Michael HAHN und Konrad KLAUS. Bonn 1983. 108 pp. (Indica et Tibetica. 3.)

made to explain the specific function of all the metres used in legend No. 11, and it is possible to do the same for the remaining legends.

2.3.4 The literary genre of Haribhaṭṭa's *Jātakamālā*

Until recently modern historians of Indian literature have failed to recognize the *Jātakamālā* genre as what it actually is: the earliest extant specimen of *campū* literature.[54] This, however, has not always been so in the history of Indian literature. At least two Indian commentators classified Āryaśūra's *Jātakamālā* as a *campū*. Ratnaśrījñāna did this in his *Ratnaśrīṭīkā* while commenting upon Daṇḍin's *Kāvyādarśa* 1.31cd,[55] as did the anonymous commentator of a *ṭīkā* on Āryaśūra's *Jātakamālā*.[56] Although there can be little doubt that the *Jātakamālās* belong to the *campū* genre since it fulfils the definition of *campū* given by Daṇḍin[57] the term *campū* has so far been a little more than just a label, and it will be a task of future research to determine the nature of a *campū*, and especially of the early *campū*. This must be the task of future research because it will have to include not only the three *Jātakamālās* of Āryaśūra, Haribhaṭṭa and Gopadatta but also the works of a certain Saṅghasena and of Kumāralāta, author of the *Kalpanāmaṇḍitikā Dṛṣṭāntapaṅkti*. In addition to that, there are several apparently old Buddhist legends which seem to form the beginning of this genre. They can be found in the Vinaya of the Mūlasarvāstivādins, as separate parts of the Gilgit manuscript or among the fragments of Buddhist Sanskrit literature found in Central Asia.[58]

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[54] The noteworthy exception is A. K. WARDER's *Indian Kāvya Literature*, Vol. One, *Literary Criticism*, Delhi 1972 (revised edition: Delhi 1989), Vol. Two, *Origins and Formation of the Classical Kāvya*, Delhi 1974; cf., §§ 433–435 in Vol. One and §§ 915 and 930 in Vol. Two.

[55] *gadyapadyayor vikāraḥ gadyapadyamayī miśrā campūr ..... sā ca jātakamālādamayanty;* p. 23. Cf. Anantalal THAKUR and Upendra JHA, *Kāvyalakṣaṇa of Daṇḍin* (Also known as *Kāvyādarśa*). With commentary called *Ratnaśrī* of Ratnaśrījñāna. Darbhanga 1957. According to the editors the work was composed in 931 AD; cf. the introduction, p. (20).

[56] He writes: *campūnāmadheyaṃ yathoktaṃ śrīdaṇḍinā* ǀǀ ..... Cf. the unpublished thesis by Ratna BASU, *Eine literatur-kritische Studie zu Āryaśūras Jātakamālā zusammen mit einer kritischen Edition der anonymen Jātakamālāṭīkā und einer kritischen Edition der Jātakamālāpañjikā des Vīryasiṃha*, Bonn 1989, 532 pp.

[57] *miśrāṇi nāṭakādīni teṣām anyatra vistaraḥ* ǀ *gadyapadyamayī kāpi campūr ity abhidhīyate* ǀǀ, (= 1.31), *op. cit.*, p. 22.

[58] The range of the primary and secondary literature relating to this topic is so vast that it is impossible to give all the necessary bibliographic references in the context of this publication.

Some of the features of early *campū* literature have been discussed by authors like J. S. SPEYER,[59] A. K. WARDER,[60] K. KLAUS/M. HAHN,[61] Ratna BASU[62] and myself.[63] As a rule, all these authors give only a few stray remarks on the distribution of prose and verse and their respective function. The only exception is BASU's detailed study of Āryaśūra's literary techniques, which contains a number of interesting observations. It makes little sense to repeat the statements made by these authors since they are, with the one exception just mentioned, not based on any comprehensive analysis of a complete text, not to speak of a comparative study. This holds particularly true for Haribhaṭṭa's *Jātakamālā*, 70 per cent of which is as yet unedited or completely inaccessible. These few remarks are only meant to give the reader an idea of the class of works to which Haribhaṭṭa's *Jātakamālā* belongs to and to encourage him to make his own observations and discoveries.

3. Materials used for the present edition

At present there are five manuscripts which contain the text of all the eleven legends, and one more which contains the first nine of them. These six manuscripts belong to three different collections of Buddhist legends which bear the titles *Bodhisattvajātakāvadānamālā* (henceforth BJAM), *Jātakamālāvadānasūtra* (henceforth JMAS) and *Avadānasārasamuccaya* (henceforth AAS). There are two manuscripts of the BJAM, $BJAM_1$ and $BJAM_2$, which will be abbreviated as "A" and "A_2." There are three manuscripts of the JMAS, $JMAS_1$, $JMAS_2$ and $JMAS_3$, which will be abbreviated as "C," "C_2" and "C_3," and there is one manuscript of the AAS which will be abbreviated as "E." The following is a brief description of the six manuscripts.

Bodhisattvajātakāvadānamālā:[64]

A: **Location:** National Archives, Kathmandu, Nepal
Accession number: 5-74 **Subject number:** 243

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[59] In the introduction to his translation of Āryaśūra's *Jātakamālā*, p. xxvi.
[60] Cf. footnote 54.
[61] *Mṛgajātaka*, p. 19.
[62] *Op. cit.*, pp. 144–154.
[63] *Haribhaṭṭa and Gopadatta*, pp. 7–8.
[64] The content of this text will be described below.

Substance: Paper **Size:** 36.5 x 10 cms **Script:** Newārī
Number of leaves: 46 **Number of lines:** 10 to 13
Date: Not mentioned, but probably before 1690 AD; see below.
Microfilmed by the NGMPP[65] under the reel number B 98-4.
Quality of the text: Generally good, but not free of mistakes.
Remarks: The leaves 32 to 37 are missing.[66] The manuscript contains a great number of additions and corrections on its top and bottom margins, mostly by the same, occasionally by a different hand. If there are more than one of these corrections then these have usually been numbered and the same number can be found in the main text, indicating the addition or correction. A series of small vertical strokes above one or more syllables indicates that they are to be deleted and replaced by the syllables in the margin. There is a special sign, resembling the inverted figure 3, which indicates a *dīrghamātra*. All these features are well-known from many other Nepalese manuscripts.

A_2: **Location:** National Archives, Kathmandu, Nepal
Accession number: 3-259 **Subject number:** 21
Substance: Paper **Size:** 43 x 10 cms **Script:** Devanāgarī
Number of leaves: 33 + *10 **Number of lines:** 9
Date: Not mentioned, but after 1690 AD; see below.
Microfilmed by the NGMPP under the reel number B 96-11.
Quality of the text: Poor, but still better than C_3 and D.
Remarks: Leaves 15 to 19 are missing. On fol. 33 the text abruptly breaks off with the last word of fol. 31b of the ms. A. It continues, with new pagination, with the text of fol. 38a of the ms. A. Hence it is clear that A^2 was copied from A *after* fols. 32–37 had been taken out.

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[65] The *Nepal-German Manuscript Preservation Project* was a joint venture of HMG Department of Archaeology and the German Oriental Society (*Deutsche Morgenländische Gesellschaft*) which lasted from 1970 until 2001.

[66] These six leaves contained the concluding portion of the *Siṃhajātaka* and the *campū* version of the *Maitrakanyakāvadāna* which can be found as No. 38 of the *Divyāvadāna*. Since the seven manuscripts which were used by COWELL and NEIL for their edition of the *Divyāvadāna* contain the missing portion of the *Siṃhajātaka* (cf. COWELL/NEIL, *The Divyâvadâna. A Collection of Early Buddhist Legends*, Cambridge 1886, pp. 711/2) it is quite clear that the leaves 32–37 of the BJAM were placed at the end of that manuscript of the *Divyāvadāna* which is the archetype of the seven manuscripts used by COWELL and NEIL. Consequently the *campū* version of the *Maitrakanyakāvadāna* did not originally belong to the *Divyāvadāna*. In my publication *Haribhaṭṭa and Gopadatta*, Tokyo 1977, I have raised the hypothesis that the *campū* version of the *Maitrakanyakāvadāna* originally formed a part of the *Jātakamālā* composed by Gopadatta which is no longer available in its entirety. Later Konrad KLAUS wrote a short monograph on the *Maitrakanyakāvadāna* (*Das Maitrakanyakāvadāna (Divyāvadāna 38)*, Bonn 1983, Indica et Tibetica. 2.) in which he adduces additional evidence in support of my hypothesis.

Jātakamālāvadānasūtra[67]

C: **Location:** Library of Ryūkoku University, Kyoto, Japan[68]
Accession number: 608
Substance: Paper **Size:** 37 x 8.5 cms **Script:** Newārī
Number of leaves: 361 **Number of lines:** 6
Date: Nepal *saṃvat* 810 [= 1690 AD]
Quality of the text: Good, but definitely inferior to A.
Remarks: Contrary to my opinion, expressed earlier, that the ms. was actually written after 1690 AD I now believe that the above date is correct. In 1982 the authorities of the Ryūkoku University kindly permitted me to see the original manuscript. Its general appearance (paper, ink) convinced me that the date is authentic.

C_2: **Location:** National Archives, Kathmandu, Nepal[69]
Accession number: 3-24 **Subject number:** 228
Substance: Paper **Size:** 47 x 21 cms **Script:** Devanāgarī
Number of leaves: 161 **Number of lines:** 13
Date: *śāke* 1816, [*Vikrama*] *Saṃvat* 1951, *Nepālī Saṃvat* 1015 [= 1895 AD]
Microfilmed by the NGMPP under the reel number B 97-3
Quality of the text: Mediocre, however better than C_3 and D.
Remarks: This is a copy of C. At some places, obvious mistakes of C were corrected by the scribe who apparently understood the major part of what he was writing.[70]

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[67] This work basically consists of four parts, a) an introductory portion, Nos. 0.1–0.3, containing the *campū* version of the *Prabhāsajātaka* which I attribute to Gopadatta; b) the *Jātakamālā* by Āryaśūra, Nos. 1–34; c) nine Buddhist legends in the *campū* style which I attribute to Gopadatta, Nos. 35–43; d) the complete text of the *Bodhisattvajātakāvadānamālā* whose content will be given below. For a detailed description of the content of this work cf. the relevant passages in the catalogues by SANADA, VAJRĀCĀRYA and MATSUNAMI mentioned below.

[68] The manuscript is described in detail in the catalogue by Ariyoshi SANADA, *Ōtani tankentai shōrai: Bonbun butten shiryō* [= Results of the Ōtani expedition: Materials for Buddhist literature]. From: *Chūō ajia kodaigo bunken. Seiiki bunka kenkyū. Dai yon* [= Literature in the Ancient Languages of Central Asia. Studies in Seiiki (or Central Asian) Culture. Part 4.] Kyoto 1961, pp. 83 and 104–106. Recently an excellent photographic reproduction of the whole manuscript has been published in the volume *Sanskrit Manuscripts of the Buddhist Sūtras from Nepal*, Ed. by Taijun INOKUCHI, Kyoto 1990 (Facsimile Series of Rare Texts in the Library of Ryūkoku University. 9.), pp. 69–250.

[69] The manuscript is described in detail in the catalogue by Paṃ Pūrṇaratna VAJRĀCĀRYA, *Nepālarājakīya-Vīrapustakālayasya pustakānāṃ Bṛhatsūcīpattram. Yasyāyaṃ bauddhaviṣayakaḥ saptamo bhāgaḥ. Tasyāyaṃ prathamakhaṇḍaḥ*, Kathmandu, V.S. 2021 (= 1965), pp. (174)–(177).

C_3: **Location:** Library of the University of Tokyo, Japan[71]
Manuscript number: 139
Substance: Paper **Size:** 33.7 x 16.2 cms **Script:** Devanāgarī
Number of leaves: 303 **Number of lines:** 8, 12, 13
Date: [*Nepālī*] *Saṃvat* 1033 [= 1913 AD]
Quality of the text: Poor, decidedly inferior to C and C_2.
Remarks: This is another copy of C. It contains many deteriorations and practically not a single improvement.[72]

Avadānasārasamuccaya[73]

D: **Location:** Library of the University of Cambridge, England[74]
Manuscript number: Add. 1598
Substance: Paper **Size:** 28 x 10 cms **Script:** Devanāgarī
Number of leaves: 171 **Number of lines:** 5
Date: Not mentioned
Quality of the text: Inferior to all the other mss. mentioned here. It abounds in scribal errors of all kinds without containing a single genuine variant reading, not to speak of corrections of wrong readings of A.[75]

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70 The readings of C and C_2 can be compared in my paper "Gopadatta's Kapīśvarajātaka," *Journal of the Nepal Research Society*, Vol. 4 (Humanities), pp. 133–59.

71 The manuscript is described in detail in the catalogue by Seiren MATSUNAMI, *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, Tokyo 1965, pp. 58 and 228–230.

72 The readings of C, C_2 and C_3 can be compared in detail in the first three legends (*Ṛṣipañcaka*, *Sārthavāha*, and *Sarvaṃdada*) edited by Ratna HANDURUKANDE in her book *Five Buddhist Legends in the Campū Style. From a collection named Avadānasārasamuccaya*, Bonn 1984 (Indica et Tibetica. 4.)

73 A detailed description of the content of this manuscript is given by Ratna HANDURUKANDE in her paper "The Avadānasārasamuccaya," in: *Studies in Indo-Asian Art and Culture*, Vol. I, Commemoration Volume on the 69th Birthday of Acharya Raghu Vira, ed. by Perala RATNAM, Delhi 1972, pp. 79–89. Due to the loss of one folio the first two stories of this manuscript were erroneously regarded as one story. This mistake was later corrected by HANDURUKANDE herself, cf. her paper "Ṛṣipañcaka-Jātaka," in: *Studies in Indo-Asian Art and Culture*, Vol. 6, ed. by LOKESH CHANDRA, Delhi 1980, pp. 111–122.

74 The first description of this manuscript can be found in Cecil BENDALL's book *The Catalogue of the Buddhist Sanskrit Manuscripts in the Cambridge University Library*, Cambridge 1883, pp. 134–135.

75 The value of the readings of D in comparison with other source materials can be studied in detail in Ratna HANDURUKANDE's book *Five Buddhist Legends in the Campū Style*. It is particularly important for those two legends which are not available in the JMAS, *Matsarananda*, and *Bhavalubdhaka*.

Remarks: The *Avadānasārasamuccaya* is a compilation of five Buddhist legends in the *campū* style, probably composed by Gopadatta, followed by nine of Haribhaṭṭa's legends and concluded by the classical version of the *Sumāgadhāvadāna* and the fragment of a metrical text dealing with the consequences of the ten evils.

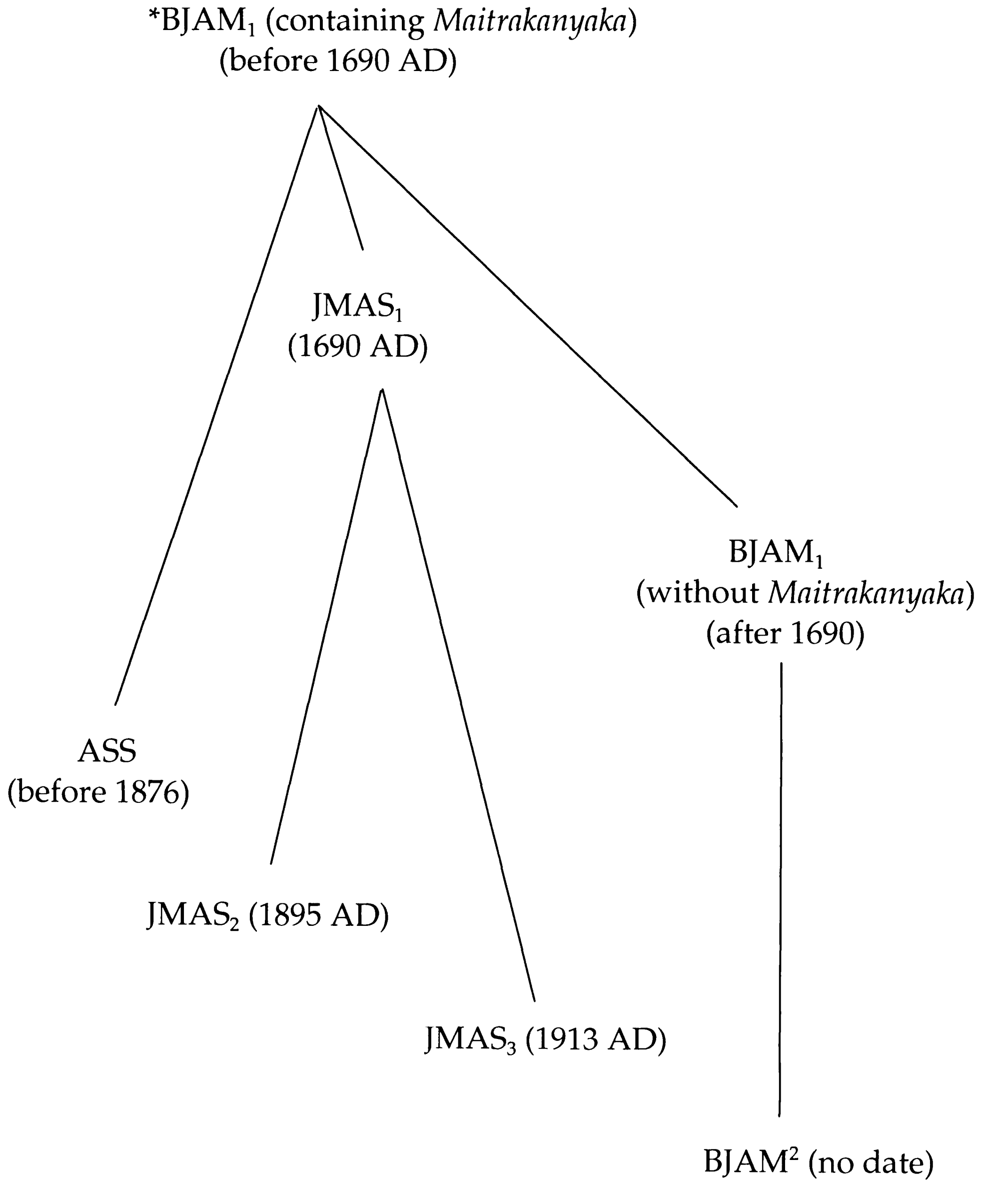
The relationship of these six manuscripts can easily be determined. As pointed out already earlier,[76] it is clear that A (= BJAM) is the source of C and D because only in A do we find traces of the original numbering of Haribhaṭṭa's legends.[77] Both in C (= JMAS) and ASS (= D) the legends are numbered according to their actual position in these two collections. BJAM 1–13 became JMAS 44–56, and BJAM 1–9 became ASS 6–14. It is quite clear that the JMAS goes back directly to BJAM. As for the ASS, I have not been able to determine from which of the five manuscripts (A, A_2, C, C_2, or C_3) it stems, directly or indirectly.

My original transcripts of the legends were based on D and C_3. A little later C was collated, and only later I got access to A, A_2, and C_2. While collating the readings of manuscript A for Haribhaṭṭa's legends its relationship with, and superiority to, the other manuscripts became evident. From the point of view of textual criticism it was neither necessary nor practical to inflate the critical apparatus with the scribal mistakes of those manuscripts which go back to A either directly or indirectly. Therefore, the only Sanskrit source for the text edited here is ms. A. Nevertheless, the locations of all the legends in all the known manuscripts are given in the table below and moreover a stemma is added which illustrates the relationship between the six manuscripts.

[76] *Haribhaṭṭa and Gopadatta*, pp. 5–7.

[77] *Loc. cit.*, Table 2: BJAM 2 (= HJM 4) is designated as *caturthaṃ jātakam*, BJAM 3 (= HJM 5) as *pañcamaṃ jātakaṃ*, BJAM 4 (= HJM 6) as *ṣaṣṭhaṃ jātakam*, BJAM 5 (= HJM 11) as *prathamaṃ jātakam* (of the second decade), BJAM 6 (= HJM 19) as *navamaṃ jātakam* (of the second decade), and BJAM 7 (= HJM 20) as *daśamaṃ jātakam* (of the second decade). Thereafter the numbering of legends ends.

Stemma of the six manuscripts containing the Sanskrit text of eleven (nine) legends of Haribhaṭṭa's *Jātakamālā*



The content of the *Bodhisattvajātakāvadānamālā* and Location of the eleven (ten) legends of Haribhaṭṭa's *Jātakamālā* in the six known Sanskrit manuscripts

HJM	Title	BJAM$_1$ (A)	BJAM$_2$ (A$_2$)	JMAS$_1$ (C)	JMAS$_2$ (C$_2$)	JMAS$_3$ (C$_3$)	ASS (D)
2	*Badaradvīpa*	1a1	1a1	253b4	115b3	215b11	57a1
4	*Śaśa*	3a2	3a7	258b6	117b7	220a4	63b4
5	*Candraprabha*	5a6	5a6	263b6	119b9	224a10	71a2
6	*Rūpyāvatī*	7b3	8a5	268b4	121b13	228b2	78b1
11	*Mṛga (I)*	10a5	10b4	273b6	124a6	232b10	85b5
19	*Hastin*	13a5	13a6	279a5	126b3	237b1	94a1
20	*Candra*	16a3	? [78]	284b3	128b13	241b9	101b6
22	*Mṛga (II)*	19b1	?	291b3	131b13	247b1	111b1
12	*Mayūra*	22b3	23a9	298b5	134b12	253a4	121a1
32	*Siṃha*	28a2	29a2[79]	311b5	140a3	263a8	-
-	*Maitrakanyaka*	32a?	-	320a4	144a2	270a8	-
35	*Śākyasiṃha*	38a1	*1a1	335a1	150a9	282b6	-
-	*Karmaplotika*	44a5	*8a9	349b1	156b10	294b6	-
	End of the manuscript	46b13	*10b6	359b1	161a9	301a9	137b7[80]

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[78] In A$_2$, folios 15–19 are missing. Fol. 14b ends in stanza 27b of the *Hastijātaka*, fol. 20a begins in the prose portion after stanza 2 of the *Mṛgajātaka (II)*.

[79] The text breaks off in the middle of line 29a2, just before the end of the *Siṃhajātaka* and after what is the last *akṣara* of fol. 31b in manuscript A.

[80] This is the end of the *Mayūrajātaka*. Thereafter follow the *Sumāgadhāvadāna* and a metrical fragment, ending on fol. 171b.

My second source for establishing the Sanskrit text of Haribhaṭṭa's *Jātakamālā* is its Tibetan translation. This was done by Tshul khrims 'byuṅ gnas sbas pa (1107–1190) and Alaṅkadeva (= Alaṃkāradeva)[81], and is available in the following xylographic editions:

Chone Tanjur, section *skyes rabs*, vol. *U*, fols. 1a–225b7
Derge Tanjur, section *skyes rabs*, vol. *U*, fols. 1a–197a7
Narthang Tanjur, section *skyes rabs*, vol. *Khe*, fols. 1a–229b1
Peking Tanjur, section *skyes rabs*, vol. *Khe*, fols. 1a–234a5.

The following are the details of the 11 legends edited here:

No.	Title	Chone	Derge	Narthang	Peking
2	*Badaradvīpa*	8b4–13a3	8a3–12a2	9b8–14a8	9b8–14b2
4	*Śaśa*	18a7–23a6	16b5–21a2	20a1–25a4	19b8–25a1
5	*Candraprabha*	23a6–28a1	21a2–25a4	25a4–30a4	25a1–29b6
6	*Rūpyāvatī*	28a2–32b7	25a4–29a7	30a4–35a6	29b6–34b7
11	*Mṛga (I)*	52b5–58a3	46b1–51a4	55b8–61a4	55a7–61a1
12	*Mayūra*	58a3–69a2	51a4–60b5	61a4–72a5	61a1–72b7
19	*Hastin*	100b8–105b5	88a7–92b2	103b1–108a5	107a4–112a4
20	*Candra*	105b6–112a3	92b2–98a3	108a5–114b1	112a4–118b2
22	*Mṛga (II)*	115a5–121b4	100b6–106a6	117b3–123b6	121b4–128a4
32	*Siṃha*	195b6–204b2	170b1–178a2	197b4–206b1	201b3–210a4

The Tibetan translation of Haribhaṭṭa's *Jātakamālā* is not a first class piece of work.[82] However, thanks to the method of the two translators of giving the Tibetan equivalent for each word occurring in the Sanskrit text, we can check fairly well what they actually read in their manuscript. Fortunately, they very rarely committed a mistake in those very places where the Sanskrit manuscript A is difficult to decipher[83] or is incorrect. While preparing the Sanskrit text of this publication I relied on my unpublished critical editions of the Tibetan translations of the legends 2, 4, 5, 6, 11, and the first half of the spurious legend No. 35. For the legends 12, 19, 20, 22, and 32 I consulted the Japanese reprint of the Peking edition of the Tibetan Tanjur. Whenever the reading of the Peking edition was unclear or doubtful it was compared with the Derge edition.

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[81] Cf. Jean NAUDOU, *Les bouddhistes kaśmīriens au moyen age*, pp. 173 and 192.

[82] That this verdict is valid can be seen from the detailed philological commentary on the Tibetan translation of the *Mṛgajātaka*. Cf. HAHN/KLAUS, *Das Mṛgajātaka*, pp. 63–70.

[83] In these cases the other manuscripts were consulted.

4. Editorial principles of the *editio minor*

Originally, the main source of the present edition was manuscript A or $BJAM_1$, the archetype of the six manuscripts from Nepal containing ten of Haribhaṭṭa's legends. Because of its uniqueness I tried to stick to its wording as closely as possible. In addition to Ms A I have also constantly consulted the canonical Tibetan translation of HJM (henceforth abbreviated as HJMtib) as the important ancillary source.

Quite recently, the situation has changed dramatically. In 2002 and 2004 two more sources became accessible to me. The first is two tiny fragments of HJM found in Afghanistan and published by me in my paper "Haribhaṭṭa's *Jātakamālā*".[84] They contain two sections from HJM 32 and yielded two variant readings, in one case a better one. The second is the precious newly found palm leaf Ms of HJM which I have described in my paper "Haribhaṭṭa and the Mahābhārata."[85] This new manuscript is designated by me as B. It has preserved the full text of legends 2, 4, 5, and 6. Legend 11 is available from stanza 12 until the end. The text of legend 12 breaks off at the end of stanza 82. Only stanza 83 and the concluding prose section are lost. The text of legend 19 breaks off in the third line of the introductory prose passage, after *pavanacalita*. Legend 20 is completely lost, and legend 22 begins at the end of stanza 27. An even greater portion is lost at the beginning of legend 32. The available text begins in the middle of the second line of stanza 33. The Śākyasiṃhajātaka finally breaks off at the end of the prose section before stanza 30.

A comparison of A and B revealed that B is the better and more authentic manuscript. By its script it seems to be older than A (most likely from the 16th or 17th century), but definitely younger than HJMtib (middle of the 12th century) and consequently younger than the manuscript on which HJMtib is based. Generally B is closer to HJMtib than A (cf. the beginning of legend 2), although there are also important divergences.

Since HJMtib and B are the older testimonies I have adopted their readings (or interpretations) whenever they go together and present a meaningful text. Only in a few cases it was necessary to prefer the reading of A. In those cases where I had to decide between two almost equally good readings I have tried to base my decision on rational criteria, above all Haribhaṭṭa's usage as evidenced in the 78 per cent of his work that are

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[84] In: *Buddhist Manuscripts*, Volume II, ed. by Jens BRAARVIG, Oslo 2002. (Manuscripts in the Schøyen Collection. 3.), pp. 323-336 and plate XVIIc.

[85] In: *Journal of the Centre for Buddhist Studies, Sri Lanka*, vol. 3 (2005), pp. 1-41.

now accessible to me. Fortunately in many cases the very clear language and images of the poet rendered additional help, sometimes even it was the laws of metric, as in 12.74 or 32.75.

The text presented here is deliberately not marred by editorial remarks of any kind, no critical apparatus at the bottom of the pages, no complicated system of brackets or other symbols. There is one exception: the unclear or grammatically wrong passages in the spurious *Śākyasiṃhajātaka* are indicated by single underlining. My main motive was the aesthetic principle that also seems to have led KERN in his edition of Āryaśūra's *Jātakamālā* — the reader of a beautiful coherent text should not constantly be distracted by remarks that quite often contain rather unimportant minutiae.

The variants are, of course, not suppressed, but given at the end, as in KERN'S edition. The justification for this procedure is the fact that the edition basically relies on only three sources — Mss A and B and HJMtib — and that despite numerous minor scribal errors the text is preserved, by and large, in rather good shape. My selection of variant readings is confined to real variants. I have omitted all the common scribal errors known from thousands of recent Nepalese manuscripts, confusion of the sibilants, irregular usage of the anusvāra and class nasal, omission and wrong addition of both anusvāra and visarga, confusion of *ra* and *la*, *ta* and *bha*, the vowel signs for *a* and *e*, *ā* and *o*, *e* and *ai*, etc. They are recorded only in those cases where there is even a slight chance that the wrong reading could be interpreted in a meaningful manner. I am somewhat optimistic that before long it will become possible to make more and more important manuscripts accessible through the internet so that ultimately any serious student of a text will have a convenient means to check the original sources whenever he has a doubt.

I have referred to HJMtib in all those cases where it points to a meaningful variant reading or interpretation but omitted all those cases where it points to a definitely wrong reading.

I have handled the daṇḍas comparatively freely since there are no established rules for their placing and it is impossible to find out what the author himself had in mind. In verses I have used single and double daṇḍas at the end of half and complete stanzas, as is customary. In the prose passages I have maintained or inserted a daṇḍa only at the end of main sentences. I have deleted them in all those cases where they are intended to separate parts of a sentence, e.g. long attributes or *locativus absolutus* constructions since no coherent practice could be observed.

The Sanskrit Text

2. Badaradvīpa

yaḥ paraduḥkhair duḥkhī tadvicchittyai kṛtapratijñaś ca
jagadartham īhamānaḥ sa eva sahate svaduḥkhāni ॥ 1 ॥

tadyathānuśrūyate

vibudhagaṇāśramabhūtāyāṃ nayapratāpavijitasarvasāmantena brahmadattena rājñādhiṣṭhitāyāṃ vārāṇasyāṃ rājadhānyām upacitavividhapuṇyasaṃbhāro 'nekaśāstrakalākauśalaprakhyātakīrtis tyāgadākṣiṇyakṣamādīnām adhiṣṭhānaṃ guṇānāṃ suhṛtpraṇayibandhujanapriyaḥ supriyo nāma bodhisattvaḥ sārthavāho babhūva ।

dātavyam iti sarvebhyaḥ sarvadā sarvam eva ca ।
pratijñeyam abhūt tasya sarvasattvānukampinaḥ ॥ 2 ॥

lokavyasanam ucchettum atyantaṃ kṛtacetasām ।
pratijñā sattvamahatī mahatām eva jāyate ॥ 3 ॥

prahlāditajanas tyāgas tasya cetasi paprathe ।
indor iva śaratkāle dhvāntabhedī mahodayaḥ ॥ 4 ॥

asmadartham ayaṃ dhatte bhogān puṇyabalārjitān ।
ity artheṣv arthinas tasya mamatām ālalambire ॥ 5 ॥

asyām anena sudhiyā praṇidhānabījam
uptaṃ manobhuvi jinatvaphalāya nūnam ।
prāg dānapāramitayeti sa puṇyakarmā
sotkaṇṭhayeva sahasā ghanam āliliṅge ॥ 6 ॥

ity upacitakuśalamūlasya mahāpradānapravṛttasya sattvārthaṃ prati karuṇāpratodasaṃcoditamanasturaṅgasya vyavasāyarathādhirohiṇo bodhisattvasya

na mokṣyaty ayam ahnāya dānapāramitām iti |
śeṣāḥ pāramitās tasya tasthur utkaṇṭhitā iva || 7 ||

atha sa mahātmā nidāghadinakarakiraṇair iva jalāśayam āpīyamānam anudivasam arthibhir alpāvaśeṣaṃ kośasāram ālokya yācanakajanāśāṃ viphalām aśaknuvan kartuṃ ratnadvīpagamanābhilāṣī vividhapaṇya-paripūritam ucchritaśītapaṭaskhalitamṛdupavanam atinipuṇakarṇadhā-rāvalambitakarṇam āptaparijanādhiṣṭhitam anekavaṇigjanaparivṛto va-hanam āruhya

phullātasīkusumasaṃstarasaṃnikāśam
ākāśam āgatam ivodakatāṃ samantāt |
bhāsvadbhujaṅgamaṇidīpasahasram antar
gambhīradurgamajalaṃ jaladhiṃ jagāhe || 8 ||

vahanagativaśāc ca nimajjata iva velātaṭaśākhinaḥ kṣaṇam eva samava-lokya pavanabalodīryamāṇamahātaraṅgaviṣamam agrato dhāvantam iva ca krameṇa mahāsamudram uttīrya ratnadvīpam āgamya vividhāni ratnāny ādāya saha tair vaṇigbhir avighnena supriyaḥ punaḥ pratini-vṛtya sārthaṃ sthalapathena netum ārebhe |

etaṃ sametya vimukho na gato 'rthivargaś
ceto 'sya vairiṇi sute ca samānavṛtti |
evaṃ guṇān abhidadhad guṇalālasasya
sārthaṃ na taskaragaṇo 'pi mumoṣa tasya || 9 ||

śuciśīlavibhūṣaṇe jane
jagadarthapratibaddhacetasi |
api dharmaparāṅmukho janaḥ
suhṛdīvābhyupayāti bhadratām || 10 ||

tataḥ sa mahātmā vārāṇasīm upagamya prītamanobhir bandhubhir ālokyamānaḥ svabhavanam anupraviśya tena ratnadvīpād upāttena svāpateyenārthijanasaṃmānanām anudivasam akarot |

mahātmanas tasya parārthasaṃpadaḥ
prayacchato dānam udāracetasaḥ |
avandhyabhūripraṇayaiḥ samāgatair
abhūd gṛhadvāram aśūnyam arthibhiḥ || 11 ||

atha sa mahātmā kadācid varaśayanīyam upagataḥ kṣaṇadāyām idam acintayat । idam api na paryāptam evam arthijanapratipūjanāyāṃ draviṇam iti । kīdṛśaṃ punar yātrāphalaṃ sādhayeyaṃ yena me satatam avyavacchinnadānapratītamanaso 'rthinaḥ syur ity api nāmeyaṃ tvaritam apayāyān niśīthinī yato 'haṃ saṃmānayeyam arthivargam iti ।

sarvo jantuḥ kāṅkṣati glānikāle
khedārto vā cittasaukhyāya nidrām ।
eṣā dātur dānavighnaṃ karotīty
āsīt sādhos tasya nidraiva duḥkham ॥ 12 ॥

atha sa mahāsattvo nidrāvaśam upagataḥ svapne vimalakiraṇacakravālābhyudgatapariveṣanimagnamūrtim alikulābhinīlaśithilakeśapāśāvacchāditaikāṃsadeśāṃ kamalapalāśābhitāmrāyatākṣīṃ kanakakalaśānurūpapayodharoparikīrṇahāramaṇiprabhāsamuddyotitavakṣaḥsthalām abhinavabandhujīvakusumābhiraktādharāṃ trivalīsopānādhirohaṇavijihmīkṛtapratanuromarājikām indukāntim iva mūrtimatīṃ karṇābharaṇamaṇiprabhābhyaktakapolapattralekhāṃ tanudhavalottarīyasaṃvṛtāṅgīṃ śaraccandrikāprabhāparigatām iva kārtasvarapratimām apratirūpāṃ devatām apaśyat । sā cainam abhivyajyamānadaśanamaṇikiraṇāvabhāsitānanā sphuṭamadhureṇa vacasedam abhyadhāt ।

prayāsyatīyaṃ tanutāṃ krameṇa
dānātirāgāt tava kośasampat ।
kṣapākṣaye kṣīṇaśaśāṅkaśobhe
nivartamāneva samudravelā ॥ 13 ॥

tvayi prayāsyanti tato gatodaye
nipātya dṛṣṭiṃ vimukhatvam arthinaḥ ।
apāstakekāś cyutacārucandrikāś
ciraṃ mayūrā iva śāradāmbude ॥ 14 ॥

kṣayaṃ gatāyām iti kośasaṃpadi
tvam arthinaḥ prāpya śucaṃ gamiṣyasi ।
iyaṃ tu ditsā bhavataḥ prathīyasī
kadācid apy eṣyati naiva vikriyām ॥ 15 ॥

gate kṣayaṃ dāruṇi cañcalārciṣaḥ
kṣayaṃ prayāti dyutir āśuśukṣaṇeḥ ।

prakāmam abhyāsavivardhitodayā
na caiva ditsā mahatāṃ vipatsv api || 16 ||

ayaṃ parikṣīṇadhano 'pi nārthinaḥ
karoti yācñāśrayabhaṅgakātarān |
iti prakāśīkṛtaniścayo janair
jano na kṛcchre 'pi jahāty udāratām || 17 ||

iti tathyam ahaṃ bruve bhavantaṃ
bhavavicchedi padaṃ gaveṣayantam |
vyavasāyatanutram āśu baddhvā
badaradvīpam upehi lokabhūtyai || 18 ||

śṛṇu tatra mayopadiśyamānaṃ
gamanaṃ bhūdharanāgayakṣabhīmam |
bahubhiś ca payodhibhir niruddhaṃ
yad alaṃ sādhayituṃ tvam eva śaktaḥ || 19 ||

malayācalarohiṇī sudheti
sthiravīryauṣadhir asti puṇyagandhā |
haviṣā paripacya tām aśāna
śramatṛṣṇābhibhavakṣudhākṣayāya || 20 ||

pañcadvīpaśatāny atītya saritas tās tāś ca bhīmāmbhasas
tīrtvā ca plavamadhyago jalanidhīn puṇyena vīryeṇa ca |
tuṅgasyopari bhūbhṛto 'sti mahatī nāmnā mahaughauṣadhis
tām ādāya mahābhujaṅgamaviṣacchedāya yāyās tataḥ || 21 ||

purastāc ca sūcibhedyaṃ vetravanam atikramya jaladhitīre bhūdhara-kandarāntarāvasthitaṃ tārākṣaṃ nāma rākṣasaṃ drakṣyasi |

suptasya jāgrata iva jvalitāgnidīpter
yasyākṣiṇī tapanamaṇḍalatulyatāre |
āpiṅgapakṣmapariveṣṭitavartmalekhe
nidrākṣaye mukulite iva cāprakampe || 22 ||

suptasya tasya ghananiśvasitānilena
pramlānapāṇḍukusumās taravo bhavanti |
jihvā viniṣpatati cāsyapuṭāt sphurantī
vidyullatā jaladharād iva bhīmanādāt || 23 ||

tato yakṣabhujagaśāntyartham atītabuddhabhāṣitāni sūtrapadāni paṭhatā bhavatā gantavyam | gatvā ca nātidūre rohitakaṃ nāma vividhodyānakusumasurabhipavanam anekaratnaprabhodbhāsitajaladhitaṭabhūdharāntaram uccāvacajanasaṃbādhavipaṇimārgam amarapurapratimaṃ puraṃ drakṣyasi | tatra ca paurṇamāsīniśākarapriyadarśano vividhaguṇaugho māghanāmā sārthavāhaḥ | sa te badaradvīpasya panthānam upadarśayiṣyati | sa ca mahāsārthavāho gāḍhaglānatayā siṃhaśārdūlabhīṣaṇācalavanāntarāṇi bahūni yojanāni gatvā kālakarmaṇā yokṣyate | na ca bhavatā tatrāpi viṣādaḥ karaṇīyaḥ |

preryamāṇāḥ karuṇayā dhīrāḥ sattvahitaṃ prati |
baddhvotsāhamayaṃ varma sādhayanti samīpsitam || 24 ||

paścād devatānubhāvāt puṇyaprabhāvāc ca dūram atikramya himagiriśikharānukāriprākārapariveṣṭitaṃ rajatanagaraṃ pihitadvāraṃ drakṣyasīti | tatra ca bhavatā punas tāny eva sūtrapadāni paṭhitavyāni | tataḥ svayam eva tad dvāram apāvṛtakapāṭaṃ bhaviṣyati |

tato niryāsyanti stanakalaśabhāreṇa guruṇā
prakāmaṃ klāmyantyaḥ sphuṭadaśanabhāsaḥ smitavaśāt |
arālabhrūlekhāḥ kuvalayadalaśyāmanayanāś
catasraḥ kinnaryas tanudhavaladivyāṃśukabhṛtaḥ || 25 ||

tāsu ca mṛduhasitakaṭākṣabhrūvilāsaprakāśitamanmathāsv api bhavatā bhaginīsaṃjñā karaṇīyā | tāś ca bhavato badaradvīpasya panthānaṃ darśayiṣyanti | tato badaradvīpādhipatiḥ kinnararājo devatāprotsāhito bhavate cintāmaṇiṃ dāsyati | tatra ca vaiḍūryamayasya nagarasyāntikajātam upavanam āgatam akṛṣṭoptasya śāler atuṣaṃ phalam aśnantam uditam iva śaradvalāhakaṃ valāhakanāmānam aśvarājaṃ drakṣyasi | sa tvāṃ vihāyasā kṛtārthaṃ vārāṇasīm āneṣyatīty abhidhāya sā devatāntaradhīyata | bodhisattvo 'pi ca kalyāṇasvapnadarśanāt paraṃ pramodam udvahan niyamenāhaṃ badaradvīpayātrāphalam āsādayiṣyāmīti vicintya devatāḥ pūjayitvā śramaṇabrāhmaṇakṛpaṇebhyaś ca dānāni dattvā yathādevatopadiṣṭaṃ caturdaśabhiḥ saṃvatsarair badaradvīpam āgamya kinnarādhipatisakāśāt taṃ cintāmaṇim āsādya cintayāmāsa | api nāma sa turagapatir āgacched iti |

vicintitaṃ tena ca puṇyakarmaṇā
parārthaniṣpattinibaddhacetasā |

parisphuran rāśir ivendurociṣāṃ
sa cāśvarājas tvaritaṃ samāyayau || 26 ||

sametya covāca sa mānuṣīṃ giraṃ
dukūlasūtrākṛtisāndrakesaraḥ |
itaḥ purāt sāgaraśailadurgamān
nayāmi kaṃ tvāṃ viṣayaṃ vihāyasā || 27 ||

taṃ supriyaḥ priyaguṇo guṇināṃ pravekaḥ
provāca vājivaram indumarīciśubhram |
mattadvirephaśabalopavanāntarālāṃ
vārāṇasīṃ nayatu māṃ drutam aśvarājaḥ || 28 ||

uktas turaṅgapatinātha sa dhīrasattvaḥ
pṛṣṭhaṃ mamedam adhiruhya bhava sthirāṅgaḥ |
ratnaṃ svavāsasi nibadhya ca śuddharaśmi
taṃ pakṣirājasamaraṅghasam āruroha || 29 ||

bhindan khuraiḥ praviralān kvacid ambuvāhān
saudāmanīsamavabhāsapiśaṅgitāṅgaḥ |
utpatya khaṃ stimitasāgaravārinīlaṃ
vārāṇasīm avatatāra sa vājirājaḥ || 30 ||

taṃ ca svabhavanasamīpe 'vatārya valāhakaḥ punar badaradvīpam eva pratyāyayau | bodhisattvo 'pi ca praviśya pramuditamanobhiḥ praṇayibhiḥ suhṛdbandhubhiḥ pratyudgataḥ svabhavanam anyasminn ahani bahir niṣkramya taṃ cintāmaṇiṃ dhvajāgram āropyedam uvāca |

yad yad icchati yo dravyam iha mānuṣadurlabham |
tat tac cintāmaṇir ayaṃ samyak tasmai prayacchatu || 31 ||

tadā ca tasmin deśe nirvyāpārakṛṣīvalajanam anudakatayā dhavalajaladaśakalaśabaladikkāntam uparatagokaḍevarāvasthitavāyasagaṇam atyākuladaridravargam aparyāptabhaikṣopahāraṃ mahad durbhikṣam āsīt | tataḥ sa janakāya upetya supriyam uvāca | dhānyam eva tāvad ayaṃ maṇivaraḥ pravarṣatv iti | tathāstv iti coktaṃ bodhisattvena vicintya vilokitaś cāsau mahāmaṇiḥ |

kvacit tarupalāśeṣu skhalatā vyomapātinā |
dhānyena mahatā bhūmir babhūva ca nirantarā || 32 ||

tato vicitrā maṇayaḥ sphurattviṣaḥ
śucidyutīny ābharaṇāni cāsakṛt |
vikampitāny āpatatā nabhasvatā
tanūni vāsāṃsi ca petur ambarāt || 33 ||

atho vicitrābharaṇāmbarasrajaḥ
pravṛttanānotsavatūryanisvanāḥ |
savismayās taṃ janatānukampinaṃ
puraskṛtaṃ tuṣṭuvur ittham arthinaḥ || 34 ||

aho batātyadbhutam etad īhitaṃ
paropakārāya gṛhītajanmanaḥ |
aho yaśobhis tava kundapāṇḍubhis
tiraskṛteyaṃ hasatīva medinī || 35 ||

avaśyam asty eva janasya tādṛśī
svabhāgyasaṃpat kuśalāvalambinaḥ |
bhavādṛśānāṃ jagadarthakāriṇāṃ
yad evam utpattir avandhyajanmanām || 36 ||

nirvāsitamahāduḥkho dattākliṣṭamahāphalaḥ |
vipāka iva dharmasya sukhahetus tvam arthinām || 37 ||

tad evam ātmaduḥkham agaṇayitvā jagatsukhavidhāyino mahākāruṇikā na pratijñām avasādayanti mahātmāna iti svasukhanirapekṣeṇa parārtha-niṣpādanapaṭunā bodhigāminā bhavitavyam iti ||

|| badaradvīpajātakaṃ dvitīyam ||

4. Śaśa

tiryagyonigatair api sadbhiḥ prāṇāḥ parārtham utsṛṣṭāḥ |
ko nāma puruṣabhūtaḥ saktiṃ dhanamātrake kuryāt || 1 ||

tadyathānuśrūyate

stimitanilīnaśukasaṃghātaharitaśādvalopagūḍhabhūbhāge vividhaśikharitarucchāyopaviṣṭaromanthāyamānahariṇagaṇe bhramadalikulopagīyamānakusumitalatāsaṃparkasurabhipavanākampyamānanirjharavāridhautaśilātalaparyante munijanamano'nukūle kūlaviṭapilatākisalayāskhalitasarittaraṅgāhatakumudadhavalaphenaśekharālaṃkṛtasalile salilacaravihaṅgonnāditapadminīvane kvacid acalavanāntare bodhisattvaḥ śaśo bhavati sma | tasya ca tatra sahavāsaguṇād abhivṛddhasauhṛdaḥ praśamopacayaśāntendriyagrāmo grāmyopabhogaparāṅmukhamanāś cīrājināṣāḍhakamaṇḍalumātraparigrahaḥ kaṣṭatapās tāpasaḥ sahāyo babhūva |

śāntau samānadharmāṇau samaduḥkhasukhodayau |
tāv anyonyam apaśyantau na remāte suhṛttamau || 2 ||

bālye śaśena rahitaḥ kaṃcit kālaṃ bhavaty anuṣṇāṃśuḥ |
na tu tena śaśākṛtinā kadācid api sa vratī suhṛdā || 3 ||

sāptapadīnaṃ sakhyaṃ bhavati satāṃ prakṛtiśuddhacittānām |
kim utānyonyaguṇakathāviśrambhanibaddhayabhāvānām || 4 ||

bhavati śamābhiratānāṃ puṃsāṃ dharmāya pāṭavaṃ buddheḥ |
pratanumanasāṃ tiraścāṃ dharmārambhe kutaḥ saṃjñā || 5 ||

śaśajātir aho kveyaṃ kvedaṃ vāksauṣṭhavaṃ kva ca śamo 'yam |
abhavad iti devatānāṃ śaśa eva savismayaṃ cetaḥ || 6 ||

atha kadācid asalilatayā paripāṇḍuṣu sāsūyakṛṣīvalajanāvalokyamāneṣu

viśrāntavidyullatāvilāseṣu pavanabalavicchinnasaṃghāteṣu jaladeṣu dinakarakiraṇāpītasāvaśeṣasalileṣu parimlānagarbhalaghuśālicchanneṣu kedāreṣu sakṛtpūravicchedapratanujalavimuktavipulatarapulinataṭāvasthitasphuṭitottānaśuktipuṭāsv saritsv āgharmaklamavinibaddhaśvāsapracalatkaṇṭheṣu madakāle 'pi vinivṛttanṛttavyāpāreṣu nīlakaṇṭheṣu nimnapravirūḍhaśuṣkaśaṣpāṅkurāyāṃ vasumatyām alabdhatṛṇāhāratayā parikṣāmakukṣiṣu mandagamanacalitaśithilasāsnāsu kṣīrakṣayalaghūdhnīṣu paridurbalavatsāsu vatsatarīṣu śākaprāyakadannābhyavahārakṛśaparuṣāṅgeṣu daridrajaneṣu durbhikṣadoṣaparāṅmukhīkṛtātithijanasatkāreṣu grāmeṣu kvacit kvacic chrūyamāṇamanthānaśabdeṣu gokuleṣu sa tāpasas taṃ śaśam avocat | aho kṛtopakāram api vipatsu nānuvartante prakṛtilaghavaḥ prāṇinaḥ | paśyatu bhavān ayaṃ hi |

āsāreṇa vibhinnacandrakamaṇiṃ tanvan kalāpaṃ mudā
lāsyaṃ lāsakavat purā viracayan stautīva yaṃ kekayā |
tasminn eva śikhī nirambhasi ghane cakṣuḥpradānālasaḥ
prāyeṇodayamantam eva bhajate svārthapravīṇo janaḥ || 7 ||

nistoyā viralībhavanti jaladā vicchinnam aindraṃ dhanuḥ
śrūyante na kalāpināṃ giriguhāsaṃsargadīrghā giraḥ |
sarvaṃ vastu nisargabhaṅguram iti dhyātveva śokāc ciraṃ
vidyullāsikayā vilāsamadhuraṃ lāsyaṃ parityajyate || 8 ||

jātaṃ kṣīṇaphalaṃ phaladrumavanaṃ śoṣaṃ gatā vīrudhaḥ
pramlānāni śanair bisāni bisinīpaṅke kharatvaṃ gate |
yo 'py āsīd badareṅgudīphalacayaḥ svalpo mamātroṭaje
kṣīṇaḥ so 'pi suduṣkarāya tapase yātrāṃ kariṣye katham || 9 ||

āhāreṇa vinā pratikṣaṇam ayaṃ dehaḥ klamaṃ gacchati
klāntyā cetasi yoginaḥ pratihate sthairyaṃ samādheḥ kutaḥ |
prājñasyāpi samādhihīnamanasas tattvābhimukhyaṃ kutas
tattvādarśanabaddhamohatimiraḥ paścād vṛthā śrāmyati || 10 ||

tyaktvā tato 'jinakamaṇḍaluvalkalāni
sthāsyāmi bāndhavajanena saha svagehe |
durbhikṣadoṣam apavāhya punar vanānte
vatsyāmi vatsala ciraṃ bhavatā sahātra || 11 ||

atha bodhisattvaś cirasaṃvāsābhivardhitapremārdrahṛdayas tam ṛṣim uvāca |

ālānam unmūlya sukhābhikāṅkṣī
yātaḥ kathaṃcid dvirado vanāntam |
vismṛtya bhūyo 'ṅkuśapātaduḥkhaṃ
janāntam evecchati gantum ajñaḥ || 12 ||

śamena medhāvitayā tapoguṇaiḥ
śrutena ca jñeyapathānugāminā |
munīṃs tvam anyān abhibhūya vartase
raviḥ pradīpān iva dūram aṃśubhiḥ || 13 ||

iti tvam ālokitaśāstraniścayo 'py
anandhakāreṇa vivekacakṣuṣā |
praveṣṭukāmo viṣayārigocaraṃ
kathaṃ pramādyann iva nāma lakṣyase || 14 ||

tamovinirbhedi pathāṃ prakāśakaṃ
manaḥprasādaṃ janayac charīriṇām |
na vetti dhandhaḥ sudhiyāṃ subhāṣitaṃ
prasādi jātyandha ivendumaṇḍalam || 15 ||

svabuddhidīpena vinā tamasvinīṃ
sukhānuṣaktiṃ tyajatīti kā kathā |
gṛhasthatāyāṃ ramayanti yan mano-
viśuddhasattvās tad asāṃpratam mahat || 16 ||

dvisandhyam ājyāhutigandhavāsitair
niveśitāntarbadareṅgudīphalaiḥ |
jalāśayālīnaśarārisārasais
tarūpagūḍhair uṭajair alaṃkṛtāḥ || 17 ||

tapasvikanyoddhṛtakumbhavāriṇā
prasicyamānodgatabālapādapāḥ |
taṭadrumacchāyaniruddhasindhavaḥ
samucchvasatpuṣpasugandhivāyavaḥ || 18 ||

paribhramattāpasaputrakānugaiḥ
kvacin mṛgaiḥ khaṇḍitavīraṇāṅkurāḥ |
japāc calacchmaśruniruddhakandharais
tapodhanair āśritaśailagahvarāḥ || 19 ||

aho dṛḍhasnehanibaddhacetasām
asatsukhāsvādalavānuṣaṅgiṇām ।
na nāma paryutsukayanti rāgiṇām
amedhasāṃ cittam upatyakā bhuvaḥ ॥ 20 ॥

akuśalajanasevyaṃ kāpathaṃ prāpya mohāt
skhalati niyatam ajñaḥ snehapāśān amuktvā ।
sukṛtibhir anuyāte saṃvidāno 'pi mārge
yad arajasi na tiṣṭhaty etad aprāptam atra ॥ 21 ॥

bahuvyasanadoṣam api nāma gārhasthyam avetya katham imāṃ śamānukūlāṃ vimuktamārgaprakāśinīṃ pravrajyām apāsya sukhalavahetor mahat pratibhayaṃ duḥkhapātālaṃ praveṣṭum icchasi । yac ca bhavatābhidhīyate punar ahaṃ tapovanam āgamiṣyāmīti nedaṃ śraddhīyate । kutaḥ । pracuravighno hi gṛhavāsaḥ ।

indriyārthavaśagasya kāminīḥ
paśyataḥ smitavilāsabhūṣaṇāḥ ।
apy akhaṇḍaphalade tapovane
rāgikasya hṛdayaṃ nivekṣyate ॥ 22 ॥

api ca maharṣe viṣayānuvartino hi prāṇino mahānti vyasanāny anubhavanti । paśya ।

mṛgo mṛgayugītena nīyate śaragocaram ।
viṣayāsvādalubdhānāṃ bhavanty eva vipattayaḥ ॥ 23 ॥

śalabhaḥ prayāti patito vibhāvasau
gurudāhaduḥkham upagamya pañcatām ।
kamanīyarūpahṛtacetasāṃ kathaṃ
na bhaviṣyati vyasanam aṅgināṃ punaḥ ॥ 24 ॥

yadi nādadīta baḍiśastham āmiṣaṃ
śakalī ka enam udakāt samuddharet ।
sukhalubdhabuddhir anubaddham agrato
na bhayaṃ vilokayati bāliśo janaḥ ॥ 25 ॥

kamale nimīlati śilīmukhaḥ sthitaḥ
samupaiti kṛcchram atigandhalālasaḥ ।

gajabandhakīm anusaran vanāt karī
sahate pratodaniśitāṅkuśavyathām || 26 ||

vipadāṃ padaṃ tanudhiyāṃ vimohanaṃ
sthirabuddhibhiḥ parihṛtaṃ mahātmabhiḥ |
yadi vaḥ sanātanasukhaspṛhāsty ato
viṣavaj jahīta viṣayāhigocaram || 27 ||

ṛṣir uvāca | satyam anekeṣāṃ paribhavādīnāṃ doṣaśarāṇāṃ śaravyabhūto gṛhavāsaḥ sukhalavāsvādamohitātmabhir na śakyate parityaktum | kiṃ tu |

śaśa suhṛttama śīlayaśonidher
bhavata eva guṇā nanu tādṛśāḥ |
mama bhaviṣyati yair hṛtacetasaḥ
punar ihāgamanaṃ śamam icchataḥ || 28 ||

bodhisattva uvāca | yady avaśyam eva gantum abhilaṣitaṃ tathāpy ekam imaṃ divasam ihoṣitvā śvaḥ svam abhiprāyam anuṣṭhātāsi | tataḥ sa munir evaṃ cintayāmāsa | niyatam ayaṃ māṃ nimantrayitukāmaḥ |

jambūvanaṃ kvacid anena phalābhirāmaṃ
dṛṣṭaṃ bhavet kim athavā phalito 'tra cūtaḥ |
pākābhitāmrasukumāraphalādhivāso
śailāntare kvacid udumbarapādapo vā || 29 ||

atha śaśas tāṃ rajanīm ativāhya prabhātasamaye kṛtsnaṃ tad vanaṃ paribhramyālabdhamūlaphalaś cintayāmāsa |

asminn abhuktavati sakṣudhi durbalāṅge
śānte munau samasukhavyasane susakhyau |
bhokṣye tṛṇaṃ katham ahaṃ haritaṃ vanānte
pāsyāmi śītavimalaṃ salilaṃ kathaṃ vā || 30 ||

athavā saty asminn arthijanasādhanakṣame śarīre kim aham aśakta iva viṣaṇṇamanās tiṣṭhāmi | tatas tam ṛṣim upagamyovāca | maharṣe pratipālyatāṃ tāvan muhūrtaṃ yāvad aham āhārajātaṃ kiṃcid upaharāmi | tataḥ sa munir acintayat | parikṣīṇakandamūlaphale 'smin vane kīdṛśī punar āhāropaharaṇaśaktir asya syāt | atha sa mahātmā jvalitāṅgārarāśim avalokya praṇidhim evam abhivardhayāmāsa |

yathārthinaḥ kṣudupaśamāya nirvyathas
tyajāmy asūn hutabhuji cañcalārciṣi |
tathā jagadvyasananirastikāriṇīṃ
sudurlabhāṃ daśabalatām avāpnuyām || 31 ||

muktaḥ svātmā parārthe pramuditamanasā cintayitveti tena
kleśacchedāya śāntaṃ padam abhilaṣatā prāṇināṃ bāndhavena |
śāntajvālākalāpaḥ sa ca vanadahanas tasya puṇyānubhāvāt
preṅkhattoyormilekhaṃ pracaladalikulaṃ prāpa padmākaratvam
|| 32 ||

atha sa muniḥ kaṣṭam ity uktvā dahananirvāpaṇāya gṛhītasalilakamaṇḍalus tvaritam upagamya taṃ mahātmānaṃ vikasitapuṇḍarīkamadhye 'vatiṣṭhamānaṃ dharmaṃ deśayantam apaśyat |

adhiṣṭhitaṃ tena bhṛśaṃ śaśena
rarāja tad vāriṇi puṇḍarīkam |
śaratprasanne nabhasi prasannaṃ
prakāśalakṣmeva śaśāṅkabimbam || 33 ||

tataḥ sa munis taṃ śaśaṃ puṇḍarīkāvasthitam ālokya vismitamanāḥ stutim imāṃ pravyājahāra |

aho parārthapratipattidakṣiṇaṃ
yaśonidheḥ karma tavedam adbhutam |
acintyamāhātmyaviśeṣasaṃśrayo
mahāmatiḥ ko 'pi śaśāyate bhavān || 34 ||

ayaṃ pradīptaḥ kva samīrasārathiḥ
kva cātra rājīvavanatvam īdṛśam |
mahātmanāṃ puṇyabalair adhiṣṭhito
viṣadrumo 'py oṣadhivṛkṣatām iyāt || 35 ||

tataḥ sa mahātmā tasmāt puṇḍarīkād avatīrya praviṣṭaś ca tena saha muninā parṇaśālām | viditabodhisattvavṛttāntena ca vismitamanasā maghavatā samantād añjanācalanīlajaladharapaṭalapihitadinakaram acaraprabhāprakāśaparipiñjaradigantaram ambaratalam akāri |

tato vavuḥ pracalitavāriśīkarāḥ
samantataḥ kuṭajabhidaḥ samīraṇāḥ |

virejire samuditapaṅktibhiḥ phalaiḥ
śukāśritā girisahakārapādapāḥ || 36 ||

samudgate madhukaraveṇunisvane
mṛdaṅgavad dhvanati ca vārinirjhare |
nanarta khaṃ navajaladaṃ vilokayan
sthito girer upari mayūralāsakaḥ || 37 ||

manoharaṃ dhanur avatatya vajriṇo
nipātitasphuṭabahuśīkareṣavaḥ |
vitenire sphuradaciraprabhāsayaḥ
payodharāḥ kṣapitanidāghavidviṣaḥ || 38 ||

paribhramadbhramaranipātakopitaḥ
samucchvasatprataruṇaketakāśritaḥ |
śvasann ayovalayasarūpavigrahaḥ
punaḥ punaḥ phaṇam atanod bhujaṅgamaḥ || 39 ||

dayitāvirahotsukotsukaiḥ
pathikaiḥ śailapathadrumāśritaiḥ |
pariśuśruvire 'lpayācināṃ
jaladhārāntaracāriṇāṃ giraḥ || 40 ||

dadṛśuḥ pathikāṅganāḥ sphurantīṃ
taḍitaṃ vārimuci pravepitākṣyaḥ |
upari dviradasya vāyununnāṃ
dhvajabaddhām iva kauṅkumīṃ patākām || 41 ||

śikhicandrakamiśrakāśavaṃśaṃ
kvacid āvartaparibhramacchilīndhram |
abhavaj jalam āvilaṃ nadīnāṃ
taṭajambūphalapātabhinnaphenam || 42 ||

jambūphalaiḥ śabalitāni sarittaṭāni
paśyan bhuvaś ca mṛduśādvalaramyaśobhāḥ |
parṇoṭaje kvaṇati vārikaṇābhighātāt
tiṣṭhan saha pramumude sa muniḥ śaśena || 43 ||

papraccha tam athānena vyavasāyena bhūyasā |
sthānaṃ divyasukhākāṅkṣī kim aindraṃ vijigīṣase || 44 ||

ācacakṣe śaśas tasmai dhīracetās tapasvine |
buddhatvam aham icchāmi prāṇināṃ duḥkhaśāntaye || 45 ||

sa munis tam uvācātha yadā buddho bhaviṣyasi |
tadā syāṃ tava śiṣyo 'haṃ sa cāsmai pratyapadyata || 46 ||

tad evaṃ tiryaggato 'py asau bhagavān bodhisattvacaryāṃ caran prāṇair api paropakāraṃ kṛtavān iti buddhe bhagavati prasādaparāyaṇair bhavitavyam iti |

|| śaśajātakaṃ caturtham ||

5. Candraprabha

ko vismayaṃ na nītaḥ śirasas tyāgena bodhisattvasya |
athavā phalānurūpāḥ prāyo mahatāṃ samārambhāḥ || 1 ||

tadyathānuśrūyate

hutavahasakhabalasamudīritamahātaraṅgasya kṣīrodajaladher anukāriṇā himagirihāreṇābhyalaṃkṛtāyāḥ kauberyā digvadhvāḥ pramanasā pattralekheva viśvakarmaṇā likhitā vividhajanasaṃbādhā pavanavidhūyamānopavanakusumagandhādhivāsitadigantarālā sadā subhikṣatvāt paripūrṇakoṣakoṣṭhāgārā śrīr iva nagararūpeṇāvasthitā bhadraśilā nāma rājadhānī yeyam adhunā takṣaśileti khyātim āgatā | tasyāṃ ca nītibhujabalaparājitānyarājasāmantaḥ samudra iva saritāṃ sarvasaṃpadām āśrayaḥ sarvavidyānāṃ pātrabhūto bhūtānukampī vimalavadanenduśobhāhrepitacandraprabhaś candraprabho nāma rājā babhūva |

śriyam aripuranārīpadminīnāṃ harantī
sakhijanakumudānāṃ hlādam utpādayantī |
niśi manujapatīndos tasya dehaprabhaiva
kṣapitatimirajālā dīpakāryaṃ cakāra || 2 ||

tasya ca rājño lokottareyam akhilajanavismayakāriṇī pratijñābhūt |

yadi māṃ mṛgayeta kaścid arthī
nayane prāṇanibandhanaṃ śiro vā |
bhavabhaṅgakaraṃ padaṃ yiyāsuḥ
praṇayacchedam ahaṃ na tasya kuryām || 3 ||

bodhisattvasya ca daśaśatavasor ivāruṇaḥ satatapuraḥsaro 'mātyagaṇapradhāno mahāprajño mahācandro nāmāmātyo babhūva |

parasparaguṇālāpau parasparahitonmukhau |
na kadācid abhūtāṃ tau parasparaviyoginau || 4 ||

atha kadācin mahācandro rātrau nidrāvaśam upagato dagdhapalāśarāśinīlaparuṣacchavibhir analajvālākalāpakapilakeśaśmaśrubhiḥ kesarinakharakuṭilatīkṣṇakararuhaiḥ salilādhmātagurujaladharabṛhatkukṣibhir ayaḥstambhapīvaratatabhujorubhiḥ śaśikalākuṭiladaṃṣṭrāvibhaktasṛkkāntaiḥ sphuradaciraprabhāvijihmabhrūbhaṅgaiḥ sarudhirapuruṣacarmāvacchāditakaupīnair yātudhānaiḥ svapne tasya nṛpater apahriyamāṇaṃ vigalitacūḍāmaṇiṃ maulim apaśyat | prativibudhya ca vimanaska evam acintayat | aho kaṭuvipāko 'yaṃ mayā svapno dṛṣṭaḥ | svāminaś ca naḥ pratijñā śarīram api yācitenārthine mayā dātavyam iti | tad yāvat tasya nṛpater na kaścic chiro mṛgayate tāvad anekāni ratnamayāni śirāṃsi śilpibhiḥ kārayāmīti | tair eva kaṃcic chiroyācakaṃ bahir eva pratipūjya visarjayiṣyāmīti |

bhūpālaḥ pṛthivīm enāṃ pālayan pālitendriyaḥ |
kṛtātmā suciraṃ jīvañ jīvayatv akhilaṃ janam || 5 ||

atha mahācandro 'mātyamukhyaḥ śirāṃsi ratnamayāni kārayitvā bahir eva yācanakajanaṃ vicārayāmāsa kenārtha iti | tato gandhamādanaparvate vānarānūkamukhaḥ pariṇatanālikelavalkalaparuṣaviralakeśaśmaśrur akṛtabhrūkuṭir api kṛtabhrūkuṭir iva dagdhasthūṇāsitakarkaśacchaviḥ prasthitajalaukaḥkuṭilasthūlasirājālaviṣamajaṅghorubhujo bhujaga iva prakṛtiraudro raudrākṣo nāma brāhmaṇaḥ prativasati sma | tasya cintā samabhavat | candraprabhaḥ kila rājā sarvaṃdadas tad gacchāmi tāvat taṃ rājānaṃ śiroyācanena vyarthapratijñaṃ kariṣyāmīti | kasya nāmāsti śiraḥpradāne śaktir iti vicintya krameṇa bhadraśilām āyayau |

vicacāla tataḥ sabhūdharā
muhurāghūrṇitasāgarā dharā |
sarito jalam uddhurāvilaṃ
calapāṭhīnavikampitāntaram || 6 ||

na virejatur indubhāskarau
rajasā dhūsaradarpaṇākṛtī |
abhavan kakubhaḥ samantato
malināḥ proṣitabhartṛkā iva || 7 ||

anṛtāv api śākhinām abhūt
kusumaṃ pāṇḍupalāśakesaram |
vavur uddhatapāṃsusaṃcayāḥ
śikhileśānugatā ivānilāḥ || 8 ||

abhavat sacarācarā dharā
malinakṣāmajanākulākulā ǀ
kṣaṇadā paridhūmratārakā
śaśinīvāstasamīpam āgate ǁ 9 ǁ

vane 'śnatīnām api komalaṃ tṛṇaṃ
kṣaṇād gavāṃ kṣīram agāt parikṣayam ǀ
dhavitradhūto 'pi niveśitāṅgatir
makheṣu jajvāla na yajvanāṃ śikhī ǁ 10 ǁ

atha vividhāny ajanyāni vilokya bhadraśilānivāsī janaḥ kim idam iti samāśaṅkamānaḥ paryākulatām ājagāma ǀ ye tu tatra nipuṇatarās te rājño vināśam āsannam utprekṣamāṇās tumulamanaso bhūtvā parasparam evam ūcuḥ ǀ

utpātajanitaṃ kṛcchraṃ mā bhūd asya mahībhujaḥ ǀ
yasyāśritya bhujacchāyāṃ dehinaḥ śerate sukham ǁ 11 ǁ

atha sāśrulocanā nagaradevatā mahācandrāyāmātyāya nivedayāmāsa ǀ raudrākṣo nāmāyaṃ brāhmaṇo 'sya rājñaḥ śiro yācitum āgatas tan nivāryatāṃ kenacid upāyeneti ǀ athāmātyas tāni ratnamayāni śirāṃsy ānīya raudrākṣam uvāca ǀ mahābrāhmaṇa yenārthas tad aham eva te pratipādayāmi ǀ kiṃ bhavato rājñā dṛṣṭena prayojanam iti ǁ

bhavati tanudhanād apīṣṭalābho
yadi puruṣāt kim ato mahādhanena ǀ
yadi gajapadamātrakhātatoyaṃ
harati tṛṣaṃ vada sāgareṇa ko 'rthaḥ ǁ 12 ǁ

brāhmaṇa uvāca ǀ

na sthūlakṣīradhārāḥ sitajaladarucaḥ prārthaye gāḥ savatsāḥ
kiṃcitkarṇāvadhūtabhramadalinivahān naiva mattadvipendrān ǀ
nālaṃkārān prasannasphuṭakiraṇamaṇīn nāpi vāsoviśeṣān
yāce mūrdhānam asmād aham avanibhujaḥ sarvado 'yaṃ kileti
ǁ 13 ǁ

amātya uvāca ǀ

amūni te ratnamayāni sādho
dadāmi bhaktipravaṇaḥ śirāṃsi |
na ced amībhis tava kṛtyam asti
madīyam adyaiva śiro gṛhāṇa || 14 ||

svāmyarthaṃ bibhrataḥ prāṇān bhṛtyasya sthiracetasaḥ |
taddhetoḥ sādhanībhūtās te cen nanu kṛtārthatā || 15 ||

brāhmaṇa uvāca | kim anena punaruktena | abhicāruke karmaṇi pṛthivīpatiśirasā mama prayojanam | atha candraprabho divyena cakṣuṣā taṃ śiroyācanakaṃ bahir avasthitam ālokya priyasuhṛdam iva pratyudgamya tam amātyamukhyam abhihitavān | alam alam arthinaḥ praṇayam upahatya | saṃsārasāgarottaraṇāya setubhūtāḥ khalu bodhisattvānām arthinaḥ |

uttitīrṣor udanvantaṃ dūrapāraṃ duruttaram |
yo bhinatti plavaṃ baddhaṃ kathaṃ sa suhṛd ucyatām || 16 ||

tasmād dharmasahāyena puṃsā dharmānuvartinaḥ |
utsāha eva kartavyo dharmavighno na yujyate || 17 ||

īdṛśo na bhaved arthī yadi mokṣasya kāraṇam |
bodhisattvasya pūryeta dānapāramitā katham || 18 ||

ity uktvā khaḍgam ākṛṣya brāhmaṇasyārpayan nṛpaḥ |
mama cchindhi śiro vipra proktavān iti cāvyathaḥ || 19 ||

kva brāhmaṇaḥ kva hṛdayaṃ karuṇāparokṣaṃ
caṇḍālasaṃgatam ivāham anena manye |
yajñopavītam iti tasya ciraṃ vicintya
viprasya vakṣasi salajjam ivāvatasthe || 20 ||

atha sa brāhmaṇa uvāca | nāham amātyasuhṛdbandhujanaparivṛtasya bhavataḥ śaknomi śiraś chettum | ekākī bhavān bhavitum arhatīti | tataḥ sa rājā saśapathaṃ vinivartya taṃ bāṣpasalilapariplutākṣaṃ janasamūhaṃ tena nistriṃśapāṇinā brāhmaṇenānugamyamāno ratnagarbham nāmodyānam agamat | atha mahācandro 'mātya iti paridevanāparidīnākṣaram uvāca |

apagataśirasaṃ nirīkṣituṃ
manujapatiṃ bata ko 'dya śakṣyati ।
upahatayajamānasatkriyaṃ
kratum iva puṇyajanair upaplutam ॥ 21 ॥

idam avanibhujā vinādhunā
puram atidīnajanaṃ na bhāsyati ।
bhramadalikulasaṃkulaṃ gajaiḥ
salilam ivoddhṛtaphullapuṣkaram ॥ 22 ॥

tad yāvad asya nṛpater na śṛṇomi mṛtyuṃ
prāṇān ahaṃ prathamam eva jahāmi tāvat ।
evaṃ vicintya sa samādhibalena dhīmān
svāyaṃbhuvīṃ gatim agāt svatanuṃ vihāya ॥ 23 ॥

dhanyaḥ sa eva puruṣaḥ samavāpya saukhyaṃ
vṛttaṃ prakāśya jagatīndumarīciśubhram ।
prāptām avekṣya suhṛdāṃ mahatīṃ vipattiṃ
prāpnoti yaḥ prathamam eva śarīrabhaṅgam ॥ 24 ॥

atha ratnagarbham ākrīḍaṃ praviṣṭe rājani mahān ākrandaśabdo 'ntaḥpure samabhūt । praviśya ca tad udyānaṃ sa brāhmaṇas taṃ rājānam avocat । evam avasthitasya svastharūpasya bhavato nāham asiṃ kaṇṭhe pātayituṃ śaknomi । rājovāca । brāhmaṇa tato mām atra sadāpuṣpe campakatarau badhāna । sa ca tathā brāhmaṇaḥ kṛtavān । athodyānadevatās taṃ raudrakarmāṇam evam ūcuḥ ।

yy
asya nāma jagadbandhos tvaṃ kaṇṭhe pātayiṣyasi ॥ 25 ॥

akāraṇakrauryavirūkṣamānasaḥ
śiro yadi cchetsyati bhūpater bhavān ।
tavāpy aśanyā sphuritasphuliṅgayā
śiraḥ kariṣyāma idaṃ vijarjaram ॥ 26 ॥

atha sa rājā tāḥ pramadavanadevatāḥ sānunayam iti vārayāmāsa । na khalu mama bhavatībhir anuttarāṃ saṃyaksaṃbodhiṃ jigamiṣor mahān antarāyaḥ karaṇīyaḥ । anumodanayā hi puṇyāptir bhavaty ato 'nyathā kuśalapakṣahānir eva ।

arthibhyo yācamānebhyo dattānāṃ śirasāṃ mayā |
amunā śirasādyedaṃ sahasraṃ paripūryate || 27 ||

iti bodhisattvavacanam ākarṇya tā devatās tataḥ sthānāt pratijagmuḥ | atha sa rājā praṇidhim evam akarot |

śiraḥpradānāt kuśalaṃ yad asmāc
cirāya vismāpitasarvalokāt |
avāpya bodhiṃ mama tena śāntau
bhaveyur asthīni tilāṇukāni || 28 ||

asmin pure bhadraśilābhidhāne
śirāṃsi dattāni mayā ca yasmin |
sthāne bhavet tatra mano'bhirāme
stūpo mahān dehabhṛtāṃ hitāya || 29 ||

iti kṛtapraṇidher vasudhāpater
akaruṇaḥ karuṇāmṛducetasaḥ |
sa bhujagadyutinā sahasāsinā
kamalavan mukhapaṅkajam acchinat || 30 ||

chinne tataḥ śirasi bhūmipateḥ kṣaṇena
nirmuktaphullakusumāśrukaṇānubaddhāḥ
jaghnuḥ svapallavakarair anilāvadhūtair
ātmānam utsukatayeva latātaruṇyaḥ || 31 ||

nirbhinnaphenavalayaṃ pavanena vātā-
vyālolavīcibhujakampitapadmavaktram |
tasminn abhūd upavane nalinīvadhūnāṃ
vṛndaṃ saśokam iva ṣaṭpadakūjitena || 32 ||

diṣṭāntaṃ gatavati rājñi rājadhānī
niḥśrīkapracurajanākulā na reje |
niḥśabdastimitaśarāricakravākā
yāte 'staṃ divasakare mṛṇālinīva || 33 ||

atha gatavati tasmin bhūbhuji brahmabhūyaṃ
calati jaladhivelā nisvanākrandavatyāḥ |
ruditam iva pṛthivyā dūram utkṣipya tuṅgau
kapiladhavalabhāsau merukailāsabāhū || 34 ||

sa ca brāhmaṇas tatkeśeṣu śiraḥ samavalambya tasmād upavanān nirgantum ārebhe | tato bhadraśilānivāsī janaḥ śokavaśād evam uvāca |

siṃhāsanasthasya nṛpasya bhṛtyair
yad unmukhair dṛṣṭam udīrṇaharṣaiḥ |
tan nīyate mlānasaroruhābhaṃ
dvijena keśeṣu śiro gṛhītam || 35 ||

api ca |

yaḥ pūrvācalasaṃsthitasya śaśinaḥ śobhāṃ vahan bhūyasīṃ
dṛṣṭaḥ sādaram unmukhaiḥ karivaraskandhasthito rājabhiḥ |
kaṇṭhacchedavisārisāndrarudhiravyādigdhavakṣaḥsthalaḥ
śyenaiḥ so 'yam adhomukhaiḥ kṣitipatir bhrāmyadbhir ālokyate
|| 36 ||

dīnāś citāṃ sumahatīṃ sacivā rudantaḥ
karpūracandanaturuṣkavatīṃ vidhāya |
tasmin niveśya nṛpatiṃ vyajanānilena
mantrair hutaṃ hutavahaṃ jvalayāṃ babhūvuḥ || 37 ||

atha tāṃ jvalantīṃ citām ālokya paridevamānaḥ sa janakāya evam avocat | aho bhagavaty anityatā nāma nirviśeṣā |

mandaṃ dattavilepanā śaśabhṛtaḥ kāntiṃ harantī purā
yā spṛṣṭā pramadāṅgulīkisalayair gorocanādhāribhiḥ |
seyaṃ pātitavāsavadhvajanibhā rājñaḥ śamālambinī
lolābhiḥ parimṛśyate hutavahajvālāṅgulībhis tanuḥ || 38 ||

tad evaṃ svaśiraḥparityāgo 'py askhalitamanasā bodhisattvabhūtena bhagavatā kṛta iti vicintya bodhim icchatānyenāpi tyāgaparāyaṇena sādhunā bhavitavyam iti |

ācakhyau bhagavāṃś cedam arhatām arhatāṃ varaḥ |
jātakaṃ jitasaṃsāramahāduḥkhaparaṃparaḥ || 39 ||

tadā candraprabho nāma babhūvāhaṃ mahīpatiḥ |
amātyaḥ śāriputro 'bhūd devadattaś ca sa dvijaḥ || 40 ||

|| candraprabhajātakam pañcamam ||

6. Rūpyāvatī

strītve 'pi bodhisattvaś chittvā māṃsaṃ dadau nijād dehāt |
kim utādhikasattvabale parārthakuśale manuṣyatve || 1 ||

tadyathānuśrūyate

vividhopavanaśyāmaparyantā dhanadāyamānavaṇigjanaparipūrṇavipaṇimārgā gāndhāraviṣayatilakabhūtā vibhūṣaṇam iva kṣiter utpalāvatī nāma rājadhānī yeyaṃ puṣkalāvatīty adhunā khyātā | tasyāṃ ca bodhisattvaḥ prathamayauvanopacīyamānakāntilāvaṇyaśobhā devateva svabhavanasya rūpyāvatī nāma strī babhūva |

upaśāntatayā paropakāra-
pratipattyā manasaś ca pāṭavena |
ativismayakāriṇī janānāṃ
karuṇā mūrtimatīva sā babhāse || 2 ||

atha kadācit tatra deśe kuśalamūlakṣayāt parikṣīṇakośakoṣṭhāgārāvalokanaparidīnajanam aruṇasārathikiraṇasaṃtāpavilīnasāvaśeṣahimagirituhinam atuhinatayā pariśuṣyatsaritsalilam asalilatayā ca parimlānakedāraṃ tadavalokanaviṣaṇṇakṛṣīvalajanam aparipūrṇātithimanoratham atidurbalagopālānugamyamānaparetāvaśeṣaviralagogaṇam āhāraparāyaṇadaridrajanam asajjanasaṃgatam iva pīḍākaram atimahad durbhikṣam abhavat |

vinimagnamanojñacūcukāḥ
śucicāmīkarakumbhasaṃnibhāḥ |
kaṭhinatvam anandhasāṃ jahuḥ
pramadānāṃ guravaḥ payodharāḥ || 3 ||

parihīnamṛjāsu bibhratīṣv
adhikaṃ bāhulatāsu tānavam |

agaman paridīnacakṣuṣāṃ
śithilatvaṃ valayāni yoṣitām || 4 ||

parirūkṣaśiroruhākulāni
kṣaṇadābhaṅgaśaśāṅkadhūsarāṇi |
vadanāni babhūvur aṅganānāṃ
vigatabhrūlalitasmitodayāni || 5 ||

upalipya mṛdā gṛhāntarālaṃ
śiśave paryuṣitaṃ pradāya bhojyam |
gṛhiṇī na tathātmanānutepe
gṛhiṇaṃ vīkṣya yathā kṣudhāvasannam || 6 ||

mṛtavatsatayā nirastacārī
kavalavyāhṛtikampamānasāsnā |
gṛhiṇīṃ gṛham āgatā vanād gaur
adhikaṃ sāśruvilocanāṃ cakāra || 7 ||

paridurbalatāṃ kramād gatānām
atṛṇāhāratayā śanairgatīnām |
adhikaṃ śithilatvam āgateṣu
kṣayam ūdhaḥsu gavāṃ payo jagāma || 8 ||

ādaśya kiṃcid adharaṃ paridurbalena
lāṅgūlamūlam avalambya samākulena |
uccikṣipe katham api prakaṭāsthisaṃdhir
gopālakena jaratī surabhiḥ kṛśāṅgī || 9 ||

kṣīṇānnapāno mṛtagodhano 'pi
paṭaccaraprāvṛtapāṇḍugātraḥ |
jano na tasmin viṣaye vimoktuṃ
gṛhān nivāsopahataḥ śaśāka || 10 ||

atha rūpyāvatī kvacid avacarake prasūtivaśād adhikataraprajvalitakṣudagnisaṃtāpitaśarīrāṃ nimnatarakapolanayanakukṣirandhrām abhivyaktaparśukāpaṅktim atimalinajarjaravasanasaṃvṛtāṅgīm ātmasnehagauravād apetatanayasnehāṃ tad evāpatyaṃ jighāṃsantīṃ kāṃcit sairandhrīm apaśyat | ālokya ca tām uktavatī | bhagini kim idam atinṛśaṃsaṃ karma kartukāmāsīti | sā yoṣid evam acintayat | iyaṃ khalu rūpyāvatī dānaśīlā karuṇāvatī ca | tato yady aham asyāḥ kathayeyam

imaṃ vṛttāntaṃ niyatam eṣā mama kṣutpratīkāraṃ kuryād iti vicintyovāca | bhagini bāḍham asmi prasavābhivṛddhena kṣudagninā parigataśarīrā | tad icchāmi putrakam imaṃ bhakṣayitum iti |

sutam apy aurasaṃ nāma dviṣantam iva paśyatām |
ātmasneho hi sattvānāṃ dharmādharmau na paśyati || 11 ||

atha rūpyāvatī karuṇāpravartitabāṣpāvilalocanotpalā tāṃ striyam iti babhāṣe |

karuṇarodanamātravibhāvita-
vyatham imaṃ kuṭilākulakeśakam |
akaruṇe katham atsyasi bālakaṃ
hariṇaśāvamanoharanetrakam || 12 ||

drutagatipracaloccaśikhaṇḍake
kṣitirajaḥparuṣekṣaṇapakṣmaṇi |
parasute 'pi śiśau mṛducetasāṃ
bhavati vatsalatā khalu yoṣitām || 13 ||

hasitavisphuritādharapallavaṃ
kṛtaviśeṣakam āyatalocanam |
katham idaṃ skhalitākulasaṃkathaṃ
sutamukhaṃ na nirīkṣitum icchasi || 14 ||

kurvantam aśvagamanābhinayaṃ śiśutvād
daṇḍāśvakasthamalinākulakākapakṣam |
hāsasphuraddaśanakuḍmalapaṅktiśobhaṃ
kā yoṣid icchati vilokayituṃ na putram || 15 ||

vyākośatuṇḍakam udānanavīkṣamāṇam
āhārakāṅkṣiṇam udīritarūkṣaśabdam |
puṣṇāti śāvam anugāminam ādareṇa
kākī kṣudhā parigatāpi satī kim u strī || 16 ||

api ca | kadācid ayaṃ janaḥ śrutvā kopavaśād iyaṃ sā putraghātinīti piśācīm iva bhavatīm asmād deśān nirvāsayet tato viramyatām asmāt sāhasād iti |

mṛgaśāvam iva vyāghrī bhakṣayitvemam arbhakam |
katham prajvalitān pāpe bhakṣayiṣyasy ayoguḍān || 17 ||

sā provāca | kiṃ karavāṇi bhagini yan na śaknomi soḍhum enaṃ sarvāṅgīṇaṃ kṣudagnim iti | atha rūpyāvatīttham acintayat | yadi nāmāham enaṃ bālakam ādāya yāsyāmi niyatam eṣā prāṇaviyogam eṣyati | athāsyāḥ kṣutpratīkārārtham annam aticirād āneṣyāmi tata eṣā putrakam imaṃ prāṇair viyojayiṣyati |

kālātītaṃ niṣphalaṃ karma kurvan
mohāl lokaḥ kevalaṃ khedam eti |
voḍhuṃ yuktaṃ tāvad evātapatraṃ
tigmajyotir yāvad astaṃ na yāti || 18 ||

tad idam atra prāptakālaṃ svamāṃsenaināṃ prīṇayiṣyāmīti ||

asārāt sāram ādeyaṃ śarīrāt pātukād itaḥ |
srotobhinnacalanmūlāt phalaṃ taṭataror iva || 19 ||

tataḥ sā yoṣit punar uvāca | bhagini gamyatāṃ nāhaṃ tava purastād imaṃ bālakaṃ pramāpayituṃ śaknomi | atha rūpyāvatī tām avocat | ānīyatāṃ tāvad yadi te kiṃcid atra śastram asti | sā ca rūpyāvatyāḥ śastram arpayāmāsa |

chittvā tataḥ stanayugaṃ niśitena tena
śastreṇa hemakalaśākṛti vāntaraktam |
tasyai dadau yuvataye kṣudupaplutāyai
rūpyāvatī svatanuduḥkham acintayantī || 20 ||

haranti prāṇināṃ duḥkham ātmaduḥkhānapekṣiṇaḥ |
paraduḥkhena bādhyante na svaduḥkhena te yataḥ || 21 ||

tac ca stanayugaṃ tasyai yoṣite pradāya rūpyāvatī svabhavanāntaraṃ praviveśa |

stanadvayacchedavisāriśoṇita-
pradigdhahārāmbaramekhalāguṇā |
vapuṣmatī lohitacandanārcitā
babhūva hemapratimeva sāṅganā || 22 ||

atha rūpyāvatīṃ bhartā sasaṃbhramam utthāyāsanāt papraccha |

kenedaṃ tava kalyāṇam akalyāṇena sundari |
śarīraṃ rākṣaseneva kṛtaṃ kṛttapayodharam || 23 ||

sā taṃ vṛttāntaṃ patye nivedya punar uvāca | śīghram āryaputras tasyai prasavābhivardhitakṣudagnaye yoṣite dātum arhaty annapānam iti | sa ca rūpyāvatībhartā vismitamanās tathety abhidhāya |

susvādu sarvapātrīṇaṃ karuṇāpātrabhūtayā |
tayoktaṃ prāhiṇod annaṃ tasyai durgatayoṣite || 24 ||

atha sā janatālokya rūpyāvatyās tad adbhutam |
vismayāc cālayāmāsa muhur aṅgulipallavān || 25 ||

idaṃ cābhidadhau lokas tāṃ tavānena karmaṇā |
tyāge protsāhitaṃ nūnaṃ ceto matsariṇām api || 26 ||

dānapāramitā yāsau śrūyate bodhim icchatām |
sā tvaṃ lokopakārāya dhruvaṃ mūrtimatī sthitā || 27 ||

strītvaṃ kvedaṃ buddhir eṣā kva tīkṣṇā
kvāyaṃ tyāgaḥ saukumāryaṃ kva cedam |
asyāḥ sādhvyāḥ sarvadānātigena
tyāgenānye hrepitās tyāgavantaḥ || 28 ||

atha rūpyāvatyā bhartā satyādhiṣṭhānam iti cakāra |

yathā nānyasya puṃso 'pi śrūyate dānam īdṛśam |
tathā tenāśu satyena stāṃ me patnyāḥ payodharau || 29 ||

ity ukte gṛhiṇā tena satyādhiṣṭhānakāriṇā |
stanabhārālasaṃ tasyā vakṣaḥ punar ajāyata || 30 ||

lokasya dānasalilena tṛṣaṃ harantī
dantāṃśukesaramanoharavaktrapadmā |
tasmin pure gurupayodharacakravākā
rūpyāvatīkamalinī punar ābabhāse || 31 ||

atha surapatiḥ kiṃ punar anena sarvalokatyāgātiśāyinā tyāgena rūpyā-

vatī mām amarapurāt pracyāvya svayam eva devādhipatyaṃ kartukāmā syād iti vicintya sāśaṅkamanās tasyās taṃ bhāvaṃ jijñāsamānaḥ prasāritajaladharapaṭalābhinīlam antarīkṣam avagāhyotpalāvatīṃ rājadhānīm avatīrya mṛṇālasūtradhavalayajñopavītābhyalaṃkṛtavakṣaḥsthalaṃ kaṇṭheguṇīkṛtākṣamālam abalānayanaśabalakṛṣṇājinatiraskṛtaskandhaikadeśaṃ dakṣiṇakaravinyastapallavapuṭakaṃ dvijātirūpam abhinirmāya bhikṣārthī nāma rūpyāvatyā bhavanam āgamat | atha rūpyāvatī vividhaṃ bhakṣyabhojyam ādāya śakrāya dvijātimūrtaye prāyacchat | prastāvapūrvakaṃ cаināṃ surapatir uvāca |

tava stanaparityāgasaṃbhūtena visāriṇā |
śaṅkhacchedāvadātena yaśasālaṃkṛtaṃ jagat || 32 ||

kim aindram amunā sthānaṃ tapasā vijigīṣase |
kutūhalavaśād bhadre pṛcchāmi bhavatīm aham || 33 ||

ācakhye surapataye 'tha sā yathāvad
vāñchāmi tribhuvanaśāntaye jinatvam |
etena dvija mama sūnṛtena sadyaḥ
puṃbhāvo jagati guṇāśrayas tathāstu || 34 ||

ity ukte vacasi jagāma sā naratvaṃ
śakro 'pi svapuram agāt pratītacetāḥ |
nirvṛttaṃ jagati tad adbhutaṃ viditvā
lokaś ca sthirataraniścayo babhūva || 35 ||

śmaśrūdgamaṃ praviralāñjanacūrṇanīlam
āvirbhavantam avalokya tadānanendau |
sadyaḥ payodharayugaṃ gajakumbhapīnam
antardadhe pṛthuni vakṣasi lajjayeva || 36 ||

bodhisattvasya ca rūpyāvata iti loke nāma prakhyātim agāt | athotpalāvatyāṃ rājadhānyāṃ kadācid aputro rājā pañcatvam upajagāma | kālagate ca tasmin rājani rāhugṛhītarajanikareva niśīthinī sā purī na rarāja | rājavināśābhivṛddhaśokāś cāmātyāḥ keṣucid ahaḥsv atīteṣu śuddhāntajanam āśvāsya pauravargam evam ūcuḥ | anāyakatvād ayaṃ deśaḥ kadācid arātibhir āgatya niḥsvāpateyaḥ kriyeta | pradīptagṛhanirvāpaṇāya kūpakhananam iva cātītakālam āyāsahetur eva ca naḥ samīhitaṃ syād iti | tad idam atra prāptakālam ayaṃ rūpyāvataḥ kumāraḥ sakalarājalakṣaṇopeta ābhigāmikaguṇasaṃpannaś ca tad imam evādhipatyāyābhiṣe-

kṣyāma iti |

tasyābhiṣekam atha cakrur udīrṇaharṣāḥ
paurāḥ paropakṛtitatparamānasasya |
sārdhaṃ ca cāmarayugena mano'bhirāmam
uccikṣipe parijanena sitātapatram || 37 ||

tac cakrire vipaṇitoraṇabaddhamālaṃ
śailālinām abhinayena mano'bhirāmam |
gandhāmbusekasurabhīkṛtamārgarathyaṃ
paurāḥ kuberabhavanena puraṃ samānam || 38 ||

kāle jalaṃ jaladharāḥ pradaduḥ prakāmam
ītiḥ kadācid api na vyasanaṃ cakāra |
tatra praśāsati nayena mahīṃ mahīśe
śuśrāva duḥkham iti naiva janaḥ kadācit || 39 ||

kṛṣyā vinā bahuphalaḥ kalamo babhūva
vṛkṣāḥ sadā kusumabhūriphalā babhūvuḥ |
tasmin surājani pṛthāv iva pāti rājyam
usrāḥ svayaṃ duduhire 'tanudugdhadhārāḥ || 40 ||

acchinnadānaparipūrṇamanorathena
śaktitrayodayavatā vijitendriyeṇa |
nānāguṇābharaṇabhūṣitavigraheṇa
rājanvatī kṣitir abhūt kṣitipena tena || 41 ||

āruhya so 'tha maṇicāru narendrasiṃhaḥ
siṃhāsanaṃ nṛpanamaskṛtapādapadmaḥ |
padmānukārivadanaḥ pravivekadharmo
dharmaṃ dideśa paramārthaphalaṃ janāya || 42 ||

dānasya paśyata vipākamahattvam etad
atraiva me yuvatitām apanīya yena |
udbhāvitaṃ prathitajanmaphalaṃ trivargaṃ
lokādhipatyaramaṇīyam idaṃ naratvam || 43 ||

dānadrumāt kusumamātram idaṃ prasūtam
anyad bhaviṣyati phalaṃ vipulaṃ paratra |

etad vicārya bahudhārthivasundharāyāṃ
śīlāmalān akhiladānanidhīn nidhatta || 44 ||

na syur guṇapayaḥsiktā yady arthikṣetrabhūmayaḥ |
dātā dānaphalākāṅkṣī dānabījaṃ kva ropayet || 45 ||

bandhubhyo ye 'tiricyante kīrtipuṇyapradāyinaḥ |
trāsayet ko 'rthinaḥ prājño bhrūbhaṅgabhujagena tān || 46 ||

ekaḥ prāha giraṃ muhuḥ stutimatīm ekas tu rūkṣākṣarām
ekaḥ sādaram īkṣate dhanamadāt sāvajñam evāparaḥ |
ekaḥ sādhu dadāti puṇyayaśasī vastv ekam evāparo
dūraṃ māṃ prati yācitā vijayate dātāram ebhir guṇaiḥ || 47 ||

diśaḥ kartavyāś ced guṇakusumamālāsurabhayaḥ
punar bhoktuṃ hṛdyaṃ phalam atanu vāñchāsti yadi vā |
ataḥ saṃropyantāṃ praṇayijanabhūmāv udayino
mahākīrticchāyāḥ pratidivasam evārthataravaḥ || 48 ||

varṣāṇi ṣaṣṭim atha lokam anupraviśya
kṛtvārthināṃ guṇavatāṃ ca sukhāny abhīkṣṇam |
kīrtyā diśaḥ kumudapāṇḍurayāvabhāsya
janmāntaraṃ gurubalaḥ sa nṛpo jagāma || 49 ||

tad evaṃ strītve 'pi tena bhagavatā svamāṃsāni dattāni ko nāma manuṣyabhūto bāhye vastuny apekṣāṃ kuryād iti tyāgijanaprotsāhanāya varṇanīyam iti |

|| rūpyāvatījātakaṃ ṣaṣṭham ||

11. Mṛga

tṛṇam iva jīvitam iṣṭaṃ karuṇānugatāḥ parārtham ujjhantaḥ |
kaṭhinamanasām api mano nayanti mṛdutāṃ mahātmānaḥ || 1 ||

tadyathānuśrūyate

svacchasalilatayā candrikayeva dravībhūtayā mṛdupavanapreritataraṅgasaṃghātayā cakravākamithunopaśobhitapulinayā varāṇasayā nimnagayābhyalaṃkṛtācalāntare vividhatarucchāyāpihitajalāśayajale sukumāraśādvalaharitabhūbhāge kvacid araṇye bodhisattvo mṛgayūthādhipatir babhūva |

kṣīrodaphenadhavalena tanūdareṇa
pṛṣṭhena ca bhramarasaṃhatimecakena |
tārāvilāsaśabalasphuritāgrapakṣmā
reje kaṭākṣa iva yo gahanāntabhūmeḥ || 2 ||

tasyaivaṃvidhasya bodhisattvasya kiṃcid rūpalāvaṇyapramāṇānukārī devadattas tatsamīpacārī nātimahato mṛgayūthasyādhipatyaṃ cakāra ||

tābhyām adhipatibhyāṃ te pālite tṛṇam aśnatī |
śaṅkāviyogaviśrabdhaṃ mṛgayūthe viceratuḥ || 3 ||

atha kadācit sātmībhūtamṛgayāvyasano brahmadatto nāma rājā nirgamya vārāṇasyās tiryaguraḥsthalaviniveśitadhanvā vājivarādhirohī sadṛśānuyātras turagakhurasamuddhatapāṃsuparidhūsaranayanapakṣmā divasakarasaṃtāpajanitasvedakaṇākrāntalalāṭadeśaḥ sasainyadhvanisaṃtrāsotpatitamayūratittiricakoravanakṛkavākūni viṣamonnatāni nimnabhūmibhāgāni kvacitpadāticaraṇasaṃtrāsitahariṇakhuravinyāsacakitasphuritaśapharīkulavimuktasravantītaṭasalilāni mattagajapatikapolanikaṣaṇasaṃkrāntamadādhivāsitataruskandhasamīpabhrāntamadhukaragaṇāni taṭaviṭapiśākhāvalagnaśuṣkakakubhākṣaphalamadgubalākāpicchaparimiśrakāśakuśavaṃśataruparṇasaṃcayasūcyamānacirātikrāntagirisarit-

pūrāṇi palvalapaṅkavinimagnavyāghrapadāni pakvodumbaragandhādhivāsitagahvarāṇi pavanacalitatanupatākākuṭilabhujagasṛtibhir aṅkitamārgapāṃsūni vanāntarāṇi vilokayan kiṃcid atikramya tan mṛgayūthadvayaṃ viśrabdhasthitaṃ sainyena pariveṣṭayāmāsa |

atha vilokya camūṃ dhṛtakārmukāṃ
calakhalīnasamucchritanisvanām |
aśaraṇāḥ paribhinnakadambakā
bhayavaśena mṛgāḥ paridudruvuḥ || 4 ||

avalokya samantataḥ parītān
nṛpasainyena mṛgān sa bodhisattvaḥ |
śaradheḥ śaram uddharantam ārād
avanīśaṃ samupetya saṃbabhāṣe || 5 ||

yugapan mṛgasaṃkṣayāya kasmād
dhanur etat kriyate tvayā sabāṇam |
divase divase mahānasaṃ te
mṛgam ekaikam ahaṃ visarjayiṣye || 6 ||

nijagāda mahīpatis tatas taṃ
yadi satyaṃ mṛga tat tathā kariṣye |
na kariṣyasi ced imāṃ vyavasthāṃ
prahariṣyāmi tato mṛgeṣu bhūyaḥ || 7 ||

pratipadya gate 'tha bhūmipāle
dhavalacchattranivāritārkatāpe |
nijagāda sametya bodhisattvo
hariṇāṃs tān punar ekatām upetān || 8 ||

yugapat samupāgate vināśe
yadi labhyeta punaḥ kramaḥ sa sādhuḥ |
kramam etya cirāya śāntihetuṃ
bhavitā nāma kadācid anyad eva || 9 ||

gajakumbhavibhedapaṇḍitānāṃ
balināṃ kesariṇām api dviṣantaḥ |
kṣapayanti śarair asūn narendrāḥ
kim u darbhāgrabhujāṃ vane mṛgāṇām || 10 ||

sitamaṇiśucibhis tamo vibhindañ
jagad avabhāsya marīcibhiḥ śaśāṅkaḥ |
patati vigatakāntir astaśailāt
kṣaṇaviśarārava eva sarvabhāvāḥ || 11 ||

salilam urutaraṅgaṃ raṃhasā kṣobhayitvā
harati jaladhimadhyāt pannagaṃ vainateyaḥ |
atipatati na kaścit karmaṇāṃ kovido 'pi
prathitagurubalo 'pi prāktanānāṃ vipākam || 12 ||

iti karmagatiṃ jñātvā vijñānapaṭavo budhāḥ |
prāṇātyaye 'pi nāyānti viṣādaṃ dhīracetasaḥ || 13 ||

atha yūthapatidvayasamādeśāt tābhyāṃ yūthābhyām ahany ahany ekaiko mṛgas tasya rājño bhojanapaktikāle mahānasam agāt | evaṃ ca katipayeṣv ahaḥsv atikrānteṣu devadattayūthavartinyāḥ samāpannasattvāyā hariṇyāḥ prāpto gamanavāraḥ | tataḥ sā svayūthapatim āgamyovāca | svāmin niyataṃ śvaḥ prasavitrī bhavitāsmi | tataḥ prasūya vane mṛgaśāvaṃ vinikṣipya gantāsmi | mayā khalu tatra yuktaṃ martum | naitena garbhasthena śāvakeneti | devadatto yūthapatir uvāca | tat katamo 'nyo mṛgas tava vāre prāpte gamiṣyati | sarvathā tvayaiva gantavyam anātmajñā bhavatī yā mamājñāṃ laṅghayatīti | tena yūthapatinā nirbhartsitā sāpasṛtya mṛgī cintayāmāsa | yo 'yaṃ dvitīyo yūthapatir ayam atikāruṇikas tasmād enam api tāvad abhyarthayiṣye | gatvā ca bodhisattvam uvāca |

mama yūthapate vāraḥ prāpto gantuṃ nṛpālayam |
āsannaprasavā cāsmi tad enaṃ rakṣa śāvakam || 14 ||

prasūtamātram ālīnam avalihya ca jihvayā |
stanaṃ ca pāyayitvāhaṃ śāvaṃ cañcalanetrakam || 15 ||

vanānte śaṅkhaśakalacchāyair daśanakuḍmalaiḥ |
spṛśantaṃ śādvalaśikhāṃ vilokya ca puraḥsthitam || 16 ||

mama yūthapate yūthe bhaginy asti kanīyasī |
gamiṣyāmi kṛtārthāhaṃ tasyāṃ nikṣipya putrakam || 17 ||

iti putralālasāṃ tāṃ hariṇīm abhidhāyinīṃ samālokya |
yūthapater ārūḍhaṃ sutarām anukampayā hṛdayam || 18 ||

aparicite 'py anukampā duḥkhini sutarāṃ vivardhate sādhoḥ |
jalasiktamūlajālā lateva vṛkṣaṃ samālambya || 19 ||

yasyaivāsty anukampā dīnaṃ śaraṇāgataṃ samālokya |
tadvyasanabhaṅgahetuṃ sa eva kurute paraṃ yatnam || 20 ||

tām ūcivān atha mṛgīṃ mṛgayūthanātho
bhadre parityaja śucaṃ manasi sphurantīm |
tvaṃ tiṣṭha nirvṛtim upetya vane carantī
yāsyāmy ahaṃ narapateḥ svayam eva veśma || 21 ||

bālaṃ śirīṣaharitaṃ tṛṇam ādaśantaṃ
candrāṃśujālavimalaṃ salilaṃ pibantam |
saṃkrīḍamānam iha putrakam eṇaśāvaiḥ
sārdhaṃ ciraṃ samavalokaya cañcalākṣam || 22 ||

āśvāsya tām iti mṛgīṃ sa jagāda dhīras
trātā yathādya hariṇī maraṇān mayeyam |
duḥkhāt punarbhavakṛtāj janatāṃ tathaiva
trāyeya mārajayinīṃ samavāpya bodhim || 23 ||

ity uktvā sa yūthapatir udarākrāntibaddhoṣmaṇaḥ khurapuṭotkhātarajaskān mṛgaromanthanojjhitabadarāsthinicitaparyantād vasatisthānāt prāg eva samutthāya vimanasā yūthenānugamyamāno vārāṇasīm abhitaḥ pratasthe |

vikośapuṣpās tam athākulākulāḥ
kalair alīnāṃ virutair visāribhiḥ |
vidhūtaśākhāgrakarā nabhasvatā
nivartayāmāsur ivācaladrumāḥ || 24 ||

vimucyamānaṃ suhṛdeva tena tan
mṛgeṇa vātāhatalolapallavam |
visāricīrīvirutaṃ samantato
vanaṃ rurodeva samutsukotsukam || 25 ||

atha bodhisattvo vārāṇasīsamīpam āgamya kiṃcid vilambya tan mṛgayūtham ity uvāca | nivartyatām idānīm | sulabhaviyogāni hi lokasaṃgatāni | suciram api vasantakālaramaṇīyam aravindavanam upāsya himasamayaparimlānapalāśakesarakarṇikam apagatagandham apahāya ga-

cchaty eva prakṛticañcalā śrīḥ | avabhāsya ca prāvṛṭkālajaladapaṭāvaguṇṭhitāni digvadhūmukhāni lāsyam iva ca darśayitvā viraktā iva veśyāṅganāḥ śaratkālavigalitasalilalaghūn apagatavibhavān kāmukān iva parityajanti jaladharān aciraprabhāḥ | kṣaṇadāmukhaviśeṣakaḥ śiśirāṃśur api prabhātasamaye parityajyate sahajayā kāntyā | sarvathā na tat kiṃcij jagati vidyate yan nānyonyaviyogi syād iti vicintya dharmaparāyaṇair yuṣmābhir bhūtvā samyag ātmā paripālanīya iti | tac ca mṛgayūthaṃ sthitvā bodhisattvam ā cakṣurviṣayād gacchantam avalokya pitṛviyogād iva śokaśalyakṣatahṛdayaṃ śūnyam iva tad vanaṃ pratyājagāma | bodhisattvo 'pi ca hariṇavarāhamahiṣājāsthinicaye lagnaśvagaṇakalahabhīṣaṇam utpatitāvalīnasaraghākulamāṃsapeśīkam upanihitaniśātakartanīkaṃ mṛgāgamanapratīkṣibhir aurabhrikair ākīrṇasūnāsthānam āgamyāvatasthe | te ca tadvadhādhikṛtāḥ puruṣā yūthapatim ādāya rājñe darśayāmāsuḥ |

athābhāṣata taṃ rājā hariṇaṃ hariṇekṣaṇaḥ |
aparikṣīṇayūthas tvaṃ vada kiṃ svayam āgataḥ || 26 ||

bodhisattva uvāca |

garbhiṇī hariṇī deva śaraṇaṃ mām upāgatā |
putradarśanakāṅkṣiṇyās tasyā vāre 'ham āgataḥ || 27 ||

putrakaṃ draṣṭum icchantyāḥ pūrayitvā manoratham |
eṇyās tasyāḥ paraṃ prīto manye 'haṃ mṛtyum utsavam || 28 ||

hariṇīṃ hariṇaṃ cātra yātum ālokya mṛtyave |
yan me samabhavad duḥkhaṃ tad adya na bhaviṣyati || 29 ||

tasmāt pramāpaya nareśvara mām idānīm
aurabhrikaiḥ kathaya deva vilambase kim |
atyāyatena karuṇākavacena baddhaṃ
ceto bhinatti na viṣādaśaro mamedam || 30 ||

atha sa rājā tasya tāṃ parārthapratipattipaṭīyasīm anukampāṃ vicintya vismitamatir upālabdha iva lajjayā bodhisattvam uvāca | sādhu sādhu yūthapate |

parārthaniṣpattinibaddhacetā
mṛgākṛtis tvaṃ puruṣapradhānaḥ |

paropaghātāya nibaddhayatnā
vayaṃ khalu vyālamṛgaiḥ samānāḥ || 31 ||

atha bodhisattvo vipratisāravantaṃ rājānam avetya jātaviśrambhamukham ity uvāca |

śaraṇam upagataṃ kṛtāparādhaṃ
ripum api pāsi kila vyudasya kopam |
kathaya katham anāgasāṃ mṛgāṇām
upari patanti taveṣavo niśātāḥ || 32 ||

prahṛtaṃ na tvayā yuddhe dviṣaty api parāṅmukhe |
nihaṃsi bhayavitrastān hariṇān naśyataḥ katham || 33 ||

jahīhi mṛgayākrīḍām asatsaṃkalpavardhitām |
narakāgneḥ sphuraddīpter bhavitrī yeyam āhutiḥ || 34 ||

atha sa rājā pramuditamanās taṃ yūthapatiṃ mahati siṃhāsana āropya savinayaṃ nīcairāsanam adhiṣṭhāya proktavān | aho subhāṣitaṃ kriyatāṃ me mohatimirāpanodinī dharmadeśaneti | tato bodhisattvaḥ sakalayā rājaparṣadāvalokyamānas taṃ rājānaṃ saṃrādhayann ity uvāca |

subhāṣitaprītir anunnatiḥ śriyā
parārthaniṣpattipaṭīyasī kriyā |
guṇeṣv atṛptir guṇavatsu cādaro
virūḍham etac caritaṃ mahātmanām || 35 ||

nitāntam āviṣkṛtatuṅgatejasī
ubhe manuṣyasya manuṣyalakṣmaṇī |
adainyam āpatsv api cittagauravād
apatrapā cāryapathaprakāśinī || 36 ||

khalāḥ prakṛtyaiva malīmasāśayā
vṛthā pareṣām ayaśaḥsu jāgrati |
svacittaśuddhau viniviṣṭabuddhayo
budhāḥ punas teṣu bhṛśaṃ dayālavaḥ || 37 ||

nareṣu tulyodayapauruṣeṣv api
kriyā na sarvasya paropakāriṇī |

parisphurajjyotiṣi nirghane nabhasy
agastya evāmbu karoti nirviṣam || 38 ||

vicintyamāno 'pi karoti vismayaṃ
visāriṇā saccaritena sajjanaḥ |
yadā tu cakṣuḥpatham eti dehināṃ
tadāmṛteneva manāṃsi siñcati || 39 ||

yasyāyāmi paropakārasalilasroto na vicchidyate
dhīcakṣuś ca viyogi yasya tamasā dvāv eva tau jāgrataḥ |
anyeṣāṃ paśudharmaṇāṃ parahitavyāpāradurmedhasāṃ
tulye rātryahanī pramattamanasām ajñānanidrāvatām || 40 ||

saṃsāre bhramato mahāndhatamase saṃtiṣṭhamānasya vā
sādhoḥ sādhuphale nitāntamahatī dve eva te māṃ prati |
yatra projjhya gṛhaṃ tapovanam abhiprasthīyate śreyase
yasmin vā kriyate vivekapaṭubhiḥ sākaṃ kathā sūribhiḥ || 41 ||

bhujyante svagṛhasthitā iva sukhaṃ yasyārthibhiḥ saṃpadaḥ
paṭvī yasya ca dhīs tamaḥprahataye dvāv eva tau prāṇitaḥ |
yas tv ātmaṃbharir unnate 'pi vibhave hīnaś ca vidvattayā
tasyālekhyamaṇer ivākṛtibhṛtaḥ sattāpy asattā nanu || 42 ||

kṛcchrāl labdham api krameṇa bhavati prabhraṃśi bhūyaḥ sukhaṃ
tadbhraṃśe paritāpam eti puruṣaś cittānalaṃ jvālayan |
duḥkhasyāsya bhavānubandhajananī hetuḥ śaṭhā jālinī
te 'tyantaṃ sukhino manaḥsu nihitā yaiḥ samyag alpecchatā || 43 ||

mohacchedi subhāṣitaṃ vinayati dravyaṃ vinaiva śramād
adravye tu bhavanty api sphuṭapadā vyarthopadeśā giraḥ |
karmāreṇa paṭīyasāpi vighanavyomendranīlacchaviḥ
śrīgarbhaḥ kriyate kalaṅkaparuṣād ghaṇṭīkṛtān nāyasaḥ || 44 ||

iti guṇāguṇāntaravidā mahārājena satpathāśrayiṇā bhavitavyam iti | atha sa rājā dharmakathāmṛtāsvādaprīṇitamanā dattamṛgābhayaḥ sabahumānam iti bodhisattvaṃ praśaśaṃsa |

utpāde sati loka eṣa maraṇavyādhiśramair bādhyate
tṛṣṇātantunibandhanasya jagato bhūyas ta evādhayaḥ |

ity acchinnapunarbhavapratibhayaḥ saṃsāra ā nirvṛter
yuṣmatsaṃgamahetur ity avamato nāyaṃ sadoṣo 'pi naḥ || 45 ||

atha bodhisattvaḥ siṃhāsanād avatīrya rājānam āpapracche |

mayā vinā nṛvara viṣaṇṇamānasaṃ
samākulaṃ hariṇakulaṃ bhaviṣyati |
akaṇṭakāṃ ciram anuśādhi medinīṃ
vrajāmy ahaṃ tvaritapadaṃ tadantikam || 46 ||

tataḥ sa yūthapatiḥ kṣitipālānumatas tad eva vanam ājagāma |

atha yūthapatiṃ vilokya dūrān
muditaṃ tan mṛgayūtham utsukākṣam |
daśanāgragṛhītaśaṣpadarbhaṃ
tvaritaṃ pratyudiyāya baddhapaṅkti || 47 ||

vinimīlitalocaneva yāsīd
dhariṇī yūthapatau gate vanāntāt |
samupeyuṣi saiva tatra dhīre
punar unmīlitalocaneva jātā || 48 ||

āgamya sātha hariṇī hariṇapradhānam
itthaṃ jagāda muditā calitāyatākṣī |
prahlādayan mama manaḥ śiśur eṣa dāve
saṃkrīḍate hariṇanātha tava prasādāt || 49 ||

bodhisattvo 'pi ca tan mṛgayūthadvayam āśvāsya parāṃ prītim upajagāma | tad evaṃ parahitaparāyaṇaḥ sa bhagavāṃs tiryagbhūto 'py āsīd iti vincintya tadupāropitaprasādā bhavata yūyam iti ||

|| mṛgajātakaṃ prathamam ||

12. Mayūra

śīlaṃ paripālayatā trātāḥ sattvā mayūrabhūtena |
prāṇabhayād yena purā kas tatra na ropayed bhaktim || 1 ||

tadyathānuśrūyate

surabhikamalavanacchannamahāvimalasalilena prahlāditasiddhajanamānasena mānasena mahāsarasā sakalaśaśimaṇḍalabimbenevālaṃkṛtaikadeśe tripathagāsalilanipātakṣobhitabhūrjadevadārunameruvane prasrutānekaprasravaṇe tuhinopacayasthūlataraśikharasahasratayā rajatastambhair ivoparisamākīrṇe kesarisaṃtrāsaprasthitacamarayūthasphuritavālasaṃghātopavījyamānanikuñje nirjharasalilaprakṣālyamānaśilātale kusumitalatāprāntabhrāntamukharamadhukaragaṇasaṃgīte sābhiṣeka iva rājamāne bhūdharavare himavati dhautendranīlavimaladaṇḍākṛtiśirodharaḥ śaṅkhacchedāvadātāpāṅgadeśaḥ sphuṭitapāribhadrakakusumābhiraktatuṇḍo vipulavicitrapakṣatir indīvarapalāśākīrṇataruṇaśirīṣakusumasaṃghātānurūpabṛhatkalāpaḥ suvarṇāvabhāso nāma bodhisattvo mayūrādhipatir babhūva |

mayūravaram utpādya taṃ vicitratanūruham |
vismitā iva paśyanto babhūvuḥ karmaśilpinaḥ || 2 ||

meghārambhe jātanṛtyānurāgaṃ
paśyantīnāṃ taṃ mayūrādhirājam |
stokoddyotā hrīmatīnām ivāsan
mandā vidyullāsikānāṃ vilāsāḥ || 3 ||

mṛdaṅgavad dhvānini vārinirjhare
dvirephavīṇāsu kalasvanāsu ca |
latāvanāntargṛhake manohare
nanarta citraṃ sa mayūralāsakaḥ || 4 ||

parisphuraccandrakaratnamaṇḍalas
taṭāntam āruhya yadā nanarta saḥ |
samīraṇādhūtavano himācalas
tadā vibhāti sma kirīṭavān iva || 5 ||

kāntaṃ vitanvati kalāpam anaṅgavadhvā
citre viśeṣaka ivālikhite dharitryām |
tatra sthitā śikhini siddhavilāsinīnāṃ
gāḍhaṃ kutūhalavaśān na tatarpa dṛṣṭiḥ || 6 ||

āpāṇḍumeghapaṭalāvṛtadiṅmukhānte
muktāmalāmbhasi śaratsamaye 'bhyupete |
yasyāṃ sa candrakamaṇīn asṛjat kalāpī
bhūr indranīlaśakalair iva sā babhāse || 7 ||

kānte viceruṣi śanair apulākapakṣe
yūthānuyātagamane kuśalaikapakṣe |
tasmin mahīdharavarasya mayūrarāja
indrāyudhaiḥ śabaliteva mahī rarāja || 8 ||

atha kadācid anilabalavibhidyamānakusumagandhādhivāsitadiṅmukheṣu bhramadalikulaśabaleṣu kalabharadanaparipāṇḍuṣu rāmaṇīyakaṃ gateṣu ketakeṣu kuṭajakakubhanīpakadambakusumasurabhīkṛtanikuñjeṣv indragopakābhyalaṃkṛtamarakataharitaśādvalaśyāmavanabhūmiṣu nayanaramyeṣu mahīdhareṣu sphuritataḍidvalayalāñchitodareṣu darśitendrāyudheṣu dhārāśaranipātaprodvāsitanidāghavairiṣu nabhaḥpidhāyiṣu jaladhareṣu śiśiraśīkarasparśāpanītadivasakarasaṃtāpeṣu parityajatsu candanadrumān phaṇiṣu prathamapūrapriyatamataraṅgahastāvalucyamānaphenāvataṃsāsu kaluṣasalilavasanapidhīyamānavipulapulinajaghanāsu mattāsv iva prāgalbhyam upagatāsu saridaṅganāsu sabāṣpaproṣitabhartṛkājananayanāvalokyamāneṣu meghadhvanipramuditeṣu vimuktamadhurārāveṣu gṛhamayūreṣu navajaladasalilakaṇanipātajanitakaṇakaṇāśabdeṣu tālatālīnālikeravaneṣu sa mayūrarājaḥ prabhātasamaye tanujalakaṇagurukṛtakalāpaḥ śrutihṛdayahāriṇīṃ kekāṃ vimuñcan nabhaḥśobhārtham ivotpatya vārāṇasīsamīpena prāgāt | tasyāṃ ca puri brahmadattena rājñā saha suptaprativibuddhā parasparapariṣvaṅgāpahṛtavilepanā kiṃcitparipāṭalalocanotpalānupamā nāma tasya rājño devī papraccha |

vada kasya dhvanir ayaṃ tāras tārādhipānana |
yena pratāryamāṇena mama prahlāditaṃ manaḥ || 9 ||

rājovaca | devi suvarṇāvabhāso nāma mānuṣālāpo mayūrarājo himavati kṛtādhivāsas tasyaiṣa nabhasā saṃcaramāṇasya prakṛtimanoharaḥ kanakamarakatendranīlavaiḍūryarāśiprabhāsvarasya svaraḥ | punaḥ sakutūhalā devy uvāca | kutaḥ punar asau mayūrādhipatir devasya śrutipatham āgata iti | rājovāca |

puruṣāṇāṃ tiraścāṃ vā guṇā eva prakāśakāḥ |
bhinnāndhakāranivahā maṇīnām iva raśmayaḥ || 10 ||

mayūrākṛtim āsthāya ko 'pi kenāpi hetunā |
nayanotsavabhūto 'sau sthito gaurīguror vane || 11 ||

śikhiyūthādhipatinā tenālaṃkṛtagahvaraḥ |
nāthavantam ivātmānaṃ manyate tuhinācalaḥ || 12 ||

garjitena prayacchantaḥ sādhuvādam ivāmbudāḥ |
baddhanṛttaṃ tam īkṣante sphuradbhis taḍidīkṣaṇaiḥ || 13 ||

ghanasamayanāṭakādāv āhūtā barhisūtradhāreṇa |
sahasā taḍid ātmānaṃ darśayati naṭīva savilāsam || 14 ||

athānupamā tena tasya mayūrādhipateḥ śrutihāriṇā svareṇākṣiptahṛdayā mṛduhasitabhrūlatākṣepaparāvartanāvalokanakrīḍāparibṛṃhitair vilāsais taṃ rājānaṃ vaśīkṛtyovāca | deva kriyatāṃ yatnas tasya mayūrādhipater grahaṇāya | krīḍanako 'smākam antaḥpure bhaviṣyati |

antaḥpuramadhyagatasphuṭacandrakadhāriṇā mayūreṇa |
vividhamaṇikarṇapūreva tena no gṛhamahī bhavatu || 15 ||

rājovāca | devi na kilāsau śakyate grahītum | devy uvāca |

sṛjataḥ surabhīn madāmbubindūn
balino 'pi dviradān vaśaṃ nayanti |
puruṣāḥ paṭuvīryabuddhyupāyāḥ
kim uta svalpabalodayān vihaṅgān || 16 ||

hriyate baḍiśena vārimadhyāt
pṛthuromā nayanādhvanaś cyuto 'pi |
kim upāyavatām asādhyam asti
vyavasāye hi sati kriyāḥ phalanti || 17 ||

bhavato 'sti matir viśeṣapaṭvī
bahavaḥ santi vipaścitaḥ sahāyāḥ |
saphalīkriyate na cen mamecchā
bhavatā snehaparāṅmukho 'si nūnam || 18 ||

śāvān kulāyakagatān paripātukāmā
nadyāḥ pragṛhya tanupakṣapuṭena toyam |
dāvānalaṃ kila siṣeca muhuḥ kapotī
snigdho jano na khalu cintayati svapīḍām || 19 ||

atha sa rājā mā devi krodhaṃ kārṣīr akāryam api tvadarthe kuryām | ataḥ karomy ahaṃ tadgrahaṇāya yatnam ity uvāca |

vilāsinīnāṃ madanānukarṣiṇā
vilāsapāśena nibaddhamānasaḥ |
śubhāśubhānveṣaṇasuptacetanaḥ
prayāty anighno 'pi hi nighnatāṃ janaḥ || 20 ||

amartyatejo'vayavān avāpya yā
tilottameti prathitā surāṅganā |
trilokanātho 'pi tayātmaśobhayā
caturmukhatvaṃ gamitas trilocanaḥ || 21 ||

taponidhiṃ gādhisutaṃ tapovane
mahādhiyaṃ menakayā hṛtendriyam |
avajñayākṛṣya mṛṇālakārmukaṃ
śareṇa vivyādha hasan manobhavaḥ || 22 ||

yad edhate lāghavahetur arthitā
patanti yan mūrdhni nikārapāṃsavaḥ |
spṛśanty adhikṣepaśarāś ca yan manas
tad aṅganābhiḥ kriyate śarīriṇām || 23 ||

ābadhya vyavasāyavarma purato vinyasya tṛṣṇācamūm
āropya prasabhaṃ nitāntakaṭhinaṃ nirvrīḍatākārmukam |

arthitvāhavamadhyam etya vivaśāḥ sīmantinībhiḥ kṛtā
nīcebhyo 'pi sahanta eva puruṣā bhrūbhaṅgabāṇavraṇam || 24 ||

atha sa rājā śākunikān āhūyāvocat | asti suvarṇāvabhāso nāma himavati mayūrādhipatis taṃ bhavantaḥ śīghram ānayantu | na ced āneṣyatha tataḥ sarvān eva bhavatas tīkṣṇena daṇḍenāntakasakāśaṃ praheṣyāmīti | te ca maraṇabhītās tatheti pratiśrutya kaṃcin nipuṇataraṃ śākunikam abhyarthya visarjayāmāsuḥ | sa ca śākunikaḥ krameṇa himācalam āgamya vijñāya tasya mayūrādhipater gocarabhūmiṃ viracayya pāśān ekānte 'vatasthe |

prāleyādres tuṅgasānor upaghne
nyastaṃ yad yat tena śākuntikena |
tenātyarthaṃ barhiṇā dṛṣṭamātraṃ
tat tad dūrāc cicchide pāśajālam || 25 ||

atha himavati dūrasthā divyacakṣuṣo munayas taṃ bodhisattvaprabhāvam ālokya vismitamanasa evam ūcuḥ |

dṛṣṭyānena śrīmatā puṇyadhāmnā
chinnāḥ pāśā gāḍhabandhā yatheme |
sādhor asya prāptabodhes tathaiva
prajñāśastraṃ chetsyati kleśapāśān || 26 ||

atha sa śākunikaḥ pāśacchedaviṣaṇṇamanāḥ samupagamya kṛtāñjalis tasmai mayūrādhipataye tāṃ krūrāṃ rājājñām ākhyāyābravīt |

prāṇavicchedabhītānāṃ śaraṇya śaraṇārthinām |
śvetāpāṅgapate bhūyās tvam eva śaraṇaṃ hi naḥ || 27 ||

dṛṣṭyā cchinnās tvayā pāśāḥ śaṅkhacchedasitāntayā |
sa tvam īdṛkprabhāvaḥ san katham asmān na pāsyasi || 28 ||

tam ālokayato dīnaṃ magnaṃ bandhum ivāpadi |
āpupūre manas tasya duḥkhena karuṇātmanaḥ || 29 ||

na trāsyate kathaṃ sattvān dhīro 'yaṃ vyasanād iti |
śīlapāramitā tasmin niḥsaṃdigdheva tasthuṣī || 30 ||

māṃ cen na saṃtyajasi bodhim avāptukāma
etān mayūravara pāhi narendradaṇḍāt ǀ
taṃ śīlapāramitayā janitaprasādam
itthaṃ kṛpā śikhinam uktavatīva sādhvī ǀǀ 31 ǀǀ

atha bodhisattvas tān maraṇabhītān prati duḥkhāyamāna īdṛśam acintayat ǀ

madhurasvaraḥ surucirāṅgaruho
yadi nābhaviṣyam aham atra vane ǀ
na nareśvarād akaruṇaprakṛter
bhayam āgamiṣyad iti śākunikān ǀǀ 32 ǀǀ

iti mannimittam ayam ārtamanā
vyasanaṃ na yāvad upayāti janaḥ ǀ
paricoditaḥ kṣitibhujā maraṇāt
paripālayāmi khalu tāvad imam ǀǀ 33 ǀǀ

akāraṇe vā sati vāpi kāraṇe
sametya yan nāma paro vinaśyati ǀ
anekadhigvādaśarakṣatātmanā
kim īdṛśā tasya janasya janmanā ǀǀ 34 ǀǀ

iti bodhisattvaś cintayitvā tam uvāca ǀ gacchatu bhavān agratas tasmai rājñe nivedayituṃ mamāgamanam iti ǀ atha sa śākunikaḥ pramuditamanās tvaritam āgamya nyavedayad idānīm evāsmadanukampayā deva sa mayūrādhipatir āgacchatīti ǀ tataḥ sa rājā saha devyā paurajanena ca kutūhalavaśāt tadāgamanapratīkṣī punaḥ punar antarīkṣam ālokayāmāsa ǀ so 'pi ca mayūrarājaḥ samāśvāsya vinivartya cānugāminaṃ mayūragaṇam ambaratalam utpatya sahasaivopagamya prakṛtimadhurayā kekayā sakalaṃ vārāṇasījanam ānandayāmāsa ǀ tatas tasya tāṃ kekām ākarṇya niyamena sa mayūrādhipatir āgacchatīti vicintya pramuditamanaso nūpuravirāvasaṃtrāsitakapotapālīnilīnapārāvatamithunāḥ drutataragamanavigalitakarṇāvataṃsakāḥ kāścid anavasitaviśeṣakāṅkitalalāṭamadhyāḥ sindūrābhitāmrāṅgulayo drutagamanavighnakāriṇe gurunitambabharāyātyasūyantyaḥ kiṃcid gatvā cāparā gurujanāvalokanavrīḍitāḥ punas tvaritāṃ gatim avarundhānāḥ praharṣavikasannayanakuvalayapalāśaprāntaspṛṣṭaśravaṇāntāś ca kāścid aparāḥ punar ardhālikhitaṃ citraphalakam apāsya kṣīṇaprāṇaprāyaprāntavartikāḥ karaṇḍakeṣu vinikṣipya sitajaladatuhinakundamṛṇālasphaṭikarajatadhavalāni

saudhatalāny āruruhur aparāś ca striyo vātāyanāny abhijagmuḥ ।

atha jālagavākṣavartinīnām
abalānāṃ vadanair viśālanetraiḥ ।
śikhidarśanajātasaṃbhramāṇāṃ
bahucandreva bhṛśaṃ purī rarāja ॥ 35 ॥

kautūhalād anilavellitakākapakṣā
raṃhasvino hariṇaśāvamanoharākṣāḥ ।
ālokitāḥ pramanasā jananījanena
nirjagmur unnatamukhāḥ śiśavo gṛhebhyaḥ ॥ 36 ॥

krīḍāṃ vihāya ca manoharakandukotthāṃ
svedāvabaddhakaṇacārulalāṭadeśāḥ ।
kiṃcitkucodgamasamunnamitottarīyā
niścakramuḥ pratanubāhulatāḥ kumāryaḥ ॥ 37 ॥

ayam ayam iti barhī darśanapronnatābhiḥ
sphuṭanakhamaṇibhābhiḥ padmapattrāruṇābhiḥ ।
smitaruciramukhīnāṃ rājasīmantinīnāṃ
kisalayitam ivāsīd aṅgulībhiḥ puraṃ tat ॥ 38 ॥

kṣaṇāc ca surāsurasaṃgrāmāt kṣurapranikṛttadaṇḍaḥ ketur iva vividhamaṇivicitras tasya rājño bhavanāntarālam alaṃkurvan sa mayūrarājo nipapāta ।

yugapad atha janānāṃ vidrumākāratuṇḍe
śikhini gurukalāpe dṛṣṭayas tatra petuḥ ।
dadati dhanam udāre kṣipram āśāḥ samantād
abhilaṣitaphalānām arthināṃ dātarīva ॥ 39 ॥

rājā ca rājamahiṣī ca mayūrarājam
ālokya taṃ tutuṣatuḥ samavāpya kāmam ।
lokasya durlabham avāpya hi vastu kiṃcit
khinnaṃ pramodamudam udvahatīva cetaḥ ॥ 40 ॥

tataḥ pramuditamanāḥ sa rājā taṃ mayūrarājaṃ rājārhe radanapāde samupaveśyāsane paścād āsanam adhyatiṣṭhat । atha bodhisattvo madhuragambhīreṇa svareṇa taṃ rājānam ity ābabhāṣe ।

jitvendriyāṇi balavanti balena buddher
yuñjan muhuḥ praṇayināṃ praṇayaṃ phalena |
etāṃ samudravasanāṃ vyasanāny apāsya
bhupāla pālaya ciraṃ pṛthivīṃ nayena || 41 ||

tava dharmamayāḥ kaccid edhante dharmasetavaḥ |
agādhaṃ duḥkhajaladhiṃ yān ālambyottariṣyasi || 42 ||

randhrāvalokibhiḥ krūrair durgṛhītair ivāhibhiḥ |
kaccid dṛṣṭamahādoṣair viṣayair nātibādhyase || 43 ||

bhṛtyeṣu ca vinīteṣu kalatreṣu suteṣu ca |
kaccit te kuśalaṃ rājan dehe cātra yaśonidhau || 44 ||

rajovāca |

bhavaty akuśalaṃ tāvan mayūrādhipa dehinām |
parārthapaṭunā yāvat saṃgamo na bhavādṛśā || 45 ||

saṃcaranmurajameghanisvanaṃ
nartakītaḍidalaṃkṛtāntaram |
tvām avāpya śikhirāja mandiraṃ
vārivāhasamayāyate mama || 46 ||

kāntāmukhasya tilako nabhasaḥ śaśāṅkaḥ
svacchaprabhasya maṇir ābharaṇasya śuddhaḥ |
jātaś cirābhilaṣito 'sya mayūranātha
madveśmanaś ca mahatas tvam alaṃkariṣṇuḥ || 47 ||

ity abhisaṃrādhya sa rājā dīpaprabhāvabhāsitabhavanāntarāle prācīvadhūgṛhītaśaśidarpaṇe vibhāvyamānatārakākumudavanābhyalaṃkṛtanabhaḥsarasi prāpte ca kṣaṇadāmukhe surabhikusumapallavāstīrṇaṃ mayūrādhipataye mṛdu śayanīyam ādideśa | divase divase ca paripākasurabhimṛdūni phalāni prāyacchat | atha kadācit kāle gacchati sa rājā kiṃcit karaṇīyam uddiśya bodhisattvam anupamāyā devyā haste nikṣipya nātimahatā sainyenānugamyamānas turagakhurapuṭotkhātamārgapāṃsuparidhūsarakisalayakusumamañjarīkāṇi vanāntarāṇi kurvann amalasalilavāhinītaṭavetasacchāyānilīnaniścalabakabalākāvalokyamānacakitaśapharīkulākulataṭapayaskāḥ tvaritarathacaraṇadhvanisaṃtrāsarasitacakravākamithunaparityajyamānasitapulinās tāḥ tāḥ samudrapatnīr

ālokayaṃs trastasāraṅgotpatanasācīkṛtāni caṭulabahunayanānīva digantarāṇi paśyan prasṛtagokuladaśanacchidyamānaśaṣpāṅkurān ikṣuvaṇoparuddhān anekāṃś ca grāmasīmno 'tikramya kiṃcid deśāntaraṃ jagāma ǀ

sātha kṣitīśamahiṣī mahiṣīviṣāṇa-
dhūmrālakākulamukhī paripāṇḍurāṅgī ǀ
vātāyanaprasṛtam āyatapakṣmalekhaṃ
cakṣuś ciraṃ vrajati dhūrtaviṭe babandha ǀǀ 48 ǀǀ

dṛṣṭvā ca tāṃ sunayanāṃ nayanābhirāmāṃ
bhitteḥ samīpam agamad viṭapuṅgavo 'sau ǀ
pārśvāni vīkṣya cakitā ca punaḥ punaḥ sā
karṇotpalaṃ surabhi tasya mumoca gātre ǀǀ 49 ǀǀ

ādāya tat kuvalayaṃ vikasatpalāśam
āghrāya mūrdhni ca niveśya sa jṛmbhamāṇaḥ ǀ
astaṃ vivasvati gate vivaśaḥ kathaṃcit
tasyāḥ krameṇa nayanānugataḥ pratasthe ǀǀ 50 ǀǀ

gatvā tataḥ sa gaṇikābhavanaṃ vilāsī
gāḍhaṃ vitānahṛdayaḥ śayane niviśya ǀ
niśvāsasūcitamanobhavabāṇapātas
tasyāḥ prakāmam udakaṇṭhata vītadhairyaḥ ǀǀ 51 ǀǀ

ūce viṭo gaṇikayā parihāsapūrvaṃ
paśyāmi śūnyam iva sāṃpratam āryaputram ǀ
dhūrtas tataḥ sa nijagāda nigūḍhabhāvo
dyūte jito 'ham iti tena vitānatā me ǀǀ 52 ǀǀ

atha sa viṭas tāṃ varṣaśatopamāṃ rajanīṃ manyamānas tadgatamanāḥ samutthāya rahasi kasmaicit suhṛde taṃ vṛttāntam āvedayāmāsa ǀ śrūyatāṃ vayasya hyo mayā yad anubhūtam iti ǀ yeyaṃ rājño 'gramahiṣī nimeṣamātreṇa mānuṣīti loke varṇyate salīlam ālokayantyā karṇād ādāya ǀ

vātāyanaṃ samavalambya vilāsavatyā
hāsasphuraddaśanaratnamayūkhabhāsā ǀ
nāmnā tayānupamayotpalam utpalākṣyā
rūpeṇa cānupamayopari me vimuktam ǀǀ 53 ǀǀ

sā vātayānamukhasaṃgatacandravaktrā
candraprabhāṃ daśanaratnarucā harantī |
bhrūkārmukeṇa savilāsam udīritena
cakṣuḥśaraṃ mayi vimuktavatī kṛśāṅgī || 54 ||

tac cintyatāṃ tāvat saṃgamopāya iti | atha suhṛd vihasyovāca | kadācit kākatālīyam idaṃ bhavet tvaṃ ca nṛpatibhavanabhittisamīpam anuprāptas tasyāś ca katham api kim apy ālokayantyāḥ | svayam eva tavopari karṇotpalaṃ patitaṃ syād ato mā bhavān gaṇikāviṭajanamadhyam āgamyātmānaṃ hāsyavastu kārṣīt | tat parityajyatām ayam asadvikalpaḥ | yady api ca kāmayamānayā rājamahiṣyā tavopari karṇotpalaṃ pātitaṃ syāt tathāpi na yujyata eveyam utkaṇṭhā | durlabhakāminījanasamāgamopāyacintā hi puruṣasya mahatīm aratim utpādayati | nidrām apaharaty aṅgāni durbalayati bhojanarucim apāsyati | hitavādinām api suhṛdām upadeśaṃ nābhinandati pravṛddhanavasalilaughasarid iva taṭalatāṃ dharmasthitim unmūlayati ramyāṇy api dveṣṭi | sajjanaguṇakathābhyasūyinī sarvathā pratisaṃkhyānabaleneyam abhāvaṃ śakyate netum iti | viṭa uvāca | anekadehalīlaṅghanā jaghanasaṃparkaniṣṇātabuddhayo mādṛśā dhūrtapuruṣāḥ kathaṃ sakāmām akāmāṃ vā sīmantinīṃ na jñāsyanti | śrūyatāṃ vayasya | śravaṇakaṇḍūyanastanaprakāśanalajjāparāvṛttāvalokanahasitādayo hi bhāvāḥ strīṇāṃ sakāmaṃ hṛdayam āviṣkurvantīti | kim atra saṃdehena | suhṛd uvāca | yady evaṃ khagapatir iva prākāram api laṅghayitvā bhavān nṛpatibhavanaṃ rātrau praviśet | kiṃ nv akṛtasaṃketā tatrabhavatī rājamahiṣī pratibodhyamānā tvayā |

vinītanidrākulalocanotpalā
pravepitāṅgī jaghanacyutāmbarā |
sasādhvasā ko 'yam iti prabhāṣiṇī
bhaviṣyati vyāghrabhayān mṛgīva sā || 55 ||

tataḥ parijanakolāhalaprabuddhakāñcukīye rājakule nāyatikṣamam etat karma paśyāmi | evaṃ ca tayor mitho vicārayator eva mṛdugamanacalitamukharanūpuramanoharacaraṇakamalayugalavinyāsenārcayantīva vasudhātalam abhinayagatim iva darśayantī cakitahariṇanayanaspardhinā savilāsāvalokanadviguṇaśobhena karṇasuhṛdā cakṣuṣā hrepitam iva kiṃcid avanataṃ karṇotpalaṃ niyacchantī sthūlamuktāhāramaṇiprabhoddyotitagurupayodharā payodharavirahaprakāśaniśākarā niśeva mūrtimatī kiṃcid ātapajanitasvedakaṇajālakākrāntaviśeṣakāntā viśeṣakāntabakulamālikāparipūritakeśahastā hastāvalambitaśithilamekhalākalāpā kalāpicandrakamadhyanīlam uttarīyam udvahantī pratanumecaka-

yā romarājyā vipulagambhīranābhinimnatām iva didṛkṣamāṇayopaśobhitatrivalītaraṅgaviṣamamadhyā madhyāhnasamayadivasakarakiraṇāliṅgiteva kamalamālā gamanapariśramavaśād īṣatparimlānasukumāraśarīrayaṣṭiḥ karpūrasurabhitāmbūlarāgāruṇādharā pariṇatalavalīphalābhipāṇḍukapolatalālikhitapattralekhā vigrahavatīva lakṣmīr lakṣmīvatī nāmānupamarūpānupamayā devyā prahitā vacanakuśalā kuśalaśilpighaṭiteva kanakapratimā dūtī | samāgamyābhivādya ca tad viṭadvayam upaviśya vijñāya ca tayor niryantraṇasuhṛttāṃ viśrabdham eva rājamahiṣīvṛttāntam ācaṣṭe |

puṣpāyudhapratinidhe bhavanāntagāmī
dṛṣṭo yadānupamayāsi narendrapatnyā |
sā me sakhī karatalārpitavaktrapadmā
kārśyaṃ tadāprabhṛti pāṇḍuratāṃ ca dhatte || 56 ||

tanutaram amṛṇālapaṅkapāṇḍu
cyutadhṛti sāṃpratam aṅgam udvahantyāḥ |
manasi manasijaḥ śarān aśeṣān
aviratam asyati me vayasya sakhyāḥ || 57 ||

kusumaśayanam ūṣmaṇāṅgajena
pratidivasaṃ vitapaty anaṅgatanvī |
upavanam api cāru vīkṣamāṇā
na ca ramate hariṇīva yūthamuktā || 58 ||

iti kusumadhanuḥśarāhatāṅgīm
avirataniśvasitasphuratkapolām |
avanamitamukhīṃ hriyā sugātrāṃ
ramaya sakhīṃ vacasāpi tāvad adya || 59 ||

athāvasitavacanāyāṃ tasyāṃ dūtyāṃ sa tasya vayasyo vihasyāvocat | avaśyam eva sphuṭitasahakāramañjarīko vasantasamayaḥ kokilayā saha yujyate | siddhās te manorathā iti | viṭa uvāca | sarvathā kṛtārtho 'smi sakhi kathyatāṃ tāvat katamasmin pradeśe kasyāṃ vā velāyāṃ mayānupamā draṣṭavyeti | dūty uvāca | kiṃcid āsanne prasuptajane niśīthe yo 'sau bahiḥprākārasamīparohī nyagrodhas tam adhiruhya tasyaiva nṛpatibhavanabhittisaṃśliṣṭapramadavanopariprasṛtaśākhayāvatīrya vayasyena tatra suvarṇāvabhāsāya mayūrādhipataye dīrghikātaṭacitraśālāvasthitāhārasalilopanayanacchalenānupamā ciram ātmānaṃ vinodayantī samabhigamanīyeti | viṭa uvāca | sakhi madvacanād evam anupamā vaktavyā |

upari mamotpalam asitaṃ karṇād ādāya yat tvayā muktam |
jīvitam iva tad dayitaṃ mlānam api na saṃtyajāmy etat || 60 ||

tathāstv iti ca praṇamya gatāyāṃ tasyāṃ vacanahāryāṃ bahulapakṣāndhakāratiraskaraṇadurālakṣyeṣu pathiṣu śrūyamāṇasuptagajaniśvāseṣv ālānasthāneṣu prathamayāmikajanaprotthāpyamānadvitīyajāgaraṇādhikṛteṣu gulmakapuruṣeṣu niścalapatatrigaṇādhyāsitaśākhākulāyeṣu vitapiṣu sthāṇum apy ālokya purataḥ puruṣa iti śaṅkamānaḥ surabhivarṇakānuliptaḥ sa viṭaḥ prathamajaladharanīlapaṭāvaguṇṭhitaśarīro vāmakakṣāvalambitaniśitakaravālaḥ saha tena suhṛdā pratyāsanne 'rdharātre samupagamya dūtyupadiṣṭenopāyena punardarśanāyeti suhṛdam āmantrya pramadavanaṃ prāviśat | atha tam āgacchantam ālokya gṛhītasaviśeṣamaṇḍanānupamā cintayāmāsa | niyatam avatarann ayam anayā vaṭaśākhayānena mayūreṇa dṛṣṭaḥ | kadācid ayam imaṃ vṛttāntam āgatāya rājñe nivedayed iti | tad enaṃ śikhinaṃ viṣasaṃpṛktenāhāreṇābhāvam eva neṣyāmīti vicintya |

śikhine viṣasaṃpṛktam āhāram udakaṃ ca sā |
dadāv asvavaśībhūtā rāgeṇa ca bhayena ca || 61 ||

apetakaulīnabhayaḥ sukhāśayā
vimohitaḥ puṇyasapatnabhūtayā |
anātmavān kiṃ na karoty asāṃpratam
gatatrapo rāgaparāyaṇo janaḥ || 62 ||

sa ca mayūrādhipatiḥ kiṃcit tiktam āhāram udakaṃ cāsvādya niyatam anupamayānena puruṣeṇa saha saṃgamam abhilaṣantyā jātaśaṅkayā mahyaṃ viṣaṃ dattaṃ | tad idam atra prāptakālam |

etau strīpuṃsau jātarāgāndhabuddhī
yāvad vādhūkyaṃ sāṃprataṃ nopayātaḥ |
dharmyāṃ kurvāṇaḥ saṃkathāṃ kāpathaghnīṃ
tāvad vairāgyaṃ netum enau yatiṣye || 63 ||

iti vicintya sa mahātmā taṃ viṭam ājuhāva | mahātmann ihopaviśya matsaṃkathayā vinodyātmānaṃ yathābhipretam anuṣṭhāsyasīti | sa ca viṭaḥ kutūhalavaśād upagamya mayūrādhipatisamīpe samupaviveśa | sāpi ca rājñī kiṃcit tam ālokya sasādhvasā tūṣṇīm evāvatasthe | tato bodhisattvas tayor upaviṣṭayoḥ purastād iti vairāgyasaṃbandhinīṃ kathām akarot |

aho hāsyajyotsnāparicayamanojño mukhaśaśī
salīlaṃ prasthānaṃ stanayugalam ucchrāyi subhagam |
narasyetthaṃ mohāt parayuvatirūpaṃ kalayataḥ
prasaṃkhyānābhāvāt kusumadhanur antaḥ praviśati || 64 ||

nirundhānā hastaṃ mama rahasi nīvīśithilinaṃ
bhaviṣyaty evaṃ sā prathamataralajjānatamukhī |
iti strīsaṅgārthaṃ bahuvidhavikalpāndhamanasaḥ
śarīraṃ randhrekṣī pratidinam anaṅgaḥ kraśayati || 65 ||

āgacchet punar adya sā gurubhayāt tasyāḥ kuto 'bhyāgamaḥ
śarvaryām athavāham eva cakitaṃ gacchāmi supte jane |
dūtyāpy adya ciraṃ kṛtaṃ kim u manas tasyā nivṛttaṃ bhaved
ity ārūḍhavikalpanākuladhiyaḥ kiṃ tat sukhaṃ kāminaḥ || 66 ||

saṃkalpāt prabhavaty anaṅgadahanas tāpas tato jāyate
saṃtāpād aratiḥ smṛteḥ pramathanī smṛtyā vinā hrīḥ kutaḥ |
hrībhaṅgād vacanīyatāparibhavaḥ kleśeṣuviddhātmanoḥ
syātām ādhimatoḥ kadā nu sukhinī strīpuṃsayoś cetasī || 67 ||

akṣāṇāṃ vaśam āgataḥ sukham iti vyāmohitaś cintayā
kāmārtaḥ parayoṣite spṛhayati vrīḍāvihīno janaḥ |
śliṣyantīṃ striyam āyasīṃ hutavahajvālāsphuliṅgākulāṃ
soḍhuṃ śakṣyati tāṃ kathaṃ nu narake prādurbhavadvepathuḥ
|| 68 ||

iti paradārāsaṅgaṃ bahudoṣam avetya dhairyam ālambya |
bhaginīsaṃjñāṃ kṛtvā tasmāt prājño nivarteta || 69 ||

tad evam alpasya nāma sukhasya hetor anekānalajvālāsahasrāliṅgyamānavikūṇitākṣāṇām aśubhakarmakāriṇām ārtanādakaruṇam tīkṣṇakrakacapāṭyamānaśirasāṃ cāpareṣāṃ rudhiradhārokṣitajvalitabhūtalam krūrayamapuruṣodgūrṇalohamudgarābhighātavicūrṇyamānapuruṣaśarīrāsthidhvānabhīṣaṇam ayaḥśālmalīkaṇṭakaparibhidyamānair aparaiś ca muhur abhinisvanadbhir upacitaparyantaṃ narakam icchanty amedhasaḥ patitum ity aho mahad etad ajñānam | athāsau viṭas tena mayūrādhipatinā narakakathāṃ varṇyamānām ākarṇya saṃvignamanā vinivartitaparadārābhilāṣa uvāca |

aho tvad enāṃ narakopavarṇanāṃ
prakāmam ākarṇya muhur bhayaṃkarīm |
udarciṣaṃ nārakajātavedasaṃ
vilokayāmīva samutthitadhvanim || 70 ||

tad adyārabhya rāgāndhajanacittāpahāriṇe |
namo 'stu paradārāya sugatidvārarodhine || 71 ||

śubhāśubhapathākhyānavyaktīkṛtaviniścayaḥ |
ācāryam iva paśyāmi bhavantam anuśāsakam || 72 ||

imāṃ ca rājamahiṣīm akhaṇḍitapativratām |
apetarāgatimiro manye 'haṃ bhaginīm iva || 73 ||

athānupamā tasya bhaginīti vacanam upaśrutya parāṃ vrīḍām upagatā tāṃ ca bodhisattvadharmadeśanām avadhārya saṃvignamatir idam uvāca | mayā khalu mandabhāgyayā narakagāminyā kāmarāgavaśagayāsmai mayūrākṛtaye maharṣaye viṣasaṃpṛktam annam udakaṃ ca viśrāṇitaṃ tat katham idānīṃ kartavyam iti | tāṃ ca vipratisāravatīm ālokya bodhisattvo dhīrayāmāsa ||

maitrīmantreṇa me nityaṃ śarīram abhimantritam |
naiva hālāhalenāpi viṣenāyāti vikriyām || 74 ||

devi mā sma gamaḥ śaṅkāṃ madapāyakṛtām iti |
na cāhaṃ kathayiṣyāmi kiṃcid īdṛṅ mahībhuje || 75 ||

athānupamā tadvacanam ākarṇya paraṃ paritoṣam upajagāma | so 'pi ca viṭas taṃ mayūrādhipatim abhivādya vinivṛttaparadāravyasanas tenaiva nyagrodhena svanilayam agāt | atha prabhātasamaye brahmadattaḥ samāpayya svarājyakaraṇīyam āgamya praviśya ca svabhavanaṃ prāg eva mayūrādhipatim agāt | parasparakuśalavārttāṃ ca nṛpatimayūrādhipatī papracchatuḥ | athānyasminn ahani rājānaṃ śikhipatir evam uvāca |

mama virahaviṣādadīnacittaṃ
na pibati vāri phalaṃ na cāpi bhuṅkte |
jaladharasamaye 'pi vītanṛttaṃ
śikhikulam ākulatāṃ dhruvaṃ prayātam || 76 ||

iti naravara pālaya tvam enāṃ
bhuvam akhilāṃ vijitendriyārivargaḥ |
aham api himavantam indugauraṃ
tvadanumataḥ śikhipālanāya yāmi || 77 ||

iti tam abhidadhānam indranīla-
cchavigalam āyatacārubarhabhāram |
katham api gamanāya yūthanāthaṃ
nagaravarād anumanyate sma rājā || 78 ||

nṛpatinātha samutsukacetasā
purajanena ca tena vilokitaḥ |
abhajatāmbaram ambudasaṃvṛtaṃ
śikhivaraḥ śikhināṃ hitakāmyayā || 79 ||

atha vilokya manoharam ambare
śikhinam āyatabarhabharālasam |
amucad utsukatāṃ samupāgataṃ
nayanavārikaṇān avarodhanam || 80 ||

tīvre manodhṛtibhidi priyaviprayoge
rūḍhaṃ yad aśru matilocanasaṃnirodhe |
tan mūrtiman niyatam ādhihutāśatāpād
duḥkhaṃ dravībhavati saṅgavato janasya || 81 ||

dṛṣṭvā tataś calakalāpaśirodharaṃ taṃ
dūrān mayūravṛṣabhaṃ nabhasā vrajantam |
pratyudyayuś calitapakṣapuṭāḥ pratītāḥ
kekāḥ kalāḥ kalagiraḥ śikhinaḥ sṛjantaḥ || 82 ||

atha śikhini samete tatra bhūpālapārśvād
guṇavati suhṛdīva prāptasarvābhilāṣe |
tuhinagirir udagraṃ prītim āviścakāra
pravisṛtahimahāsaḥ śaṣparomodgamena || 83 ||

bodhisattvo 'pi ca sametya tan mayūrayūthaṃ ciravirahaparyutsukaṃ pakṣābhyām āliṅgya samāśvāsayāmāsa |

tad evam ātmani nirapekṣeṇa tena bhagavatā bodhisattvabhūtena prāṇāḥ prāṇātyayāt paripālitā iti vicintya sugatibhavanadvāraprakāśini pradīpabhūte śīle bhavadbhir ādaraḥ karaṇīya iti ।

॥ iti mayūrajātakam ॥

19. Hastin

jānāti kṣāntiphalaṃ ya eva rāgādiśāntim anvicchan |
kurute sa eva dhīraḥ praharaty api vairiṇi kṣāntim || 1 ||

tadyathānuśrūyate

vividhatarukusumagandhādhivāsitadigantarāle revāsalilakṣālitavipulāntarīyaśilātale pavanacalitaveṇuvanapalāśasalasalāśabdasaṃtrāsotkarṇacalitamṛgakule kvacid analaprasūtabhayotpatitaśakunigaṇe kvacid ucchritaśikharasthitadhavalabalāhakacchāyāśyāmīkṛtanitambe kvacid ibhayūthabhajyamānaśallakīgandhasurabhīkṛtanikuñje kvacit pulindījanasamuccīyamānapatitaviralamayūracandrake candrakiraṇavimalasalilaprasravaṇe 'nyatra tāpasakanyakāgaṇānīyamānalatākusumasamudbhrāntālikulopagīte śukaharitaśādvalaramaṇīyavasudhātale vindhyabhūbhṛti śarajjaladharākṛtibṛhaddehaḥ śeṣabhujagānurūpakaraḥ kamalābhitāmrapuṣkaraḥ kṣuṇṇābhinavamustāsurabhimadalekhāśyāmakapolaḥ susaṃsthitanakhapādaḥ kaladhautaracitakumbhākṛtikumbhaḥ kṣamāṅkuśavinivāritamārgaprasthitiḥ sthitir iva sarvaguṇānāṃ ṣaḍdanto gandhahastī bodhisattvo gajayūthādhipatir babhūva |

reje sa yūthapatir indumarīcigauro
muktāvipāṇḍuradanaḥ pṛthupīnakumbhaḥ |
puñjīkṛtaḥ paśupater iva nṛttakāle
hāso mahān apahṛtakṣaṇadāndhakāraḥ || 2 ||

vātāhatāni kusumāni samutsṛjantaḥ
kiñjalkareṇuparipiñjarakesarāṇi |
taṃ śākhinas tuhinaśailasitaṃ gajendraṃ
bhaktyābhituṣṭuvur iva bhramarasvareṇa || 3 ||

vihāya dūrāt kusumāni śākhināṃ
hasatpalāśāni kuśeśayāni ca |

kapolayos tasya madāmbudigdhayoḥ
śanair alīyanta mudā śilīmukhāḥ ।। 4 ।।

nirantaraṃ pīnakapolaśobhitaṃ
samantato vāsitadiṅmukhāntaram ।
sa yūthabhartā pibataḥ śanair madaṃ
na karṇatālair bhramarān avārayat ।। 5 ।।

manoharam avicchinnaṃ prājyaṃ yācanakā iva ।
jagṛhuḥ ṣaṭpadās tasmād dānaṃ dānapater iva ।। 6 ।।

tena ca yūthapatinā samāśrito vindhyagiriḥ kanakagirer apy ātmānam abhyadhikam ivāmanyat । tac ca gajayūthaṃ samyak tena paripālyamānaṃ rājanvad iva rājyam anudivasam avardhata ।

tasya bhadrā subhadrā ca prakṛtyā bhadracetasaḥ ।
dayite dayitakṣānter dve kareṇū babhūvatuḥ ।। 7 ।।

atha kadācid anilacalitapatākakuṭilavidyullatāparisphuraṇasaṃmīlitavipulākṣyāḥ salilabharagurujaladharagarjitasaṃtrāsapravepitāṅghryāḥ tanubhujalatotkṣeponnatataragurupayodharāyāḥ khaḍgaprabhāvabhāsitadakṣiṇabhujaṃ kalpatarukusumam ājighrantaṃ dayitam āliṅgantyāḥ patitakarṇotpalāyāḥ śithilakeśapāśacchannāṃsadeśāyāḥ pavanacalitam uttarīyam avarundhatyāḥ sphuritābharaṇamaṇikiraṇāvabhāsitaśarīrayaṣṭer nabhasā gacchantyā vidyādharyāḥ kisalayasukumārāt pāṇeḥ paribhraṣṭam abhinavam āmodādhivāsitadigantarālam alikulaparigītaṃ kanakasūcīsadṛśakesaraṃ rathacakrapramāṇaṃ haritālakapilamakarandam aravindaṃ mānasasaraḥsaṃbhūtaṃ tasya gajapater ekākinas tatrācalavare viharataḥ purastāt papāta । tac ca kamalam ādāya sa evam acintayat । bhadrāyāḥ subhadrāyāś ca me patnyor yā prathamam āgamiṣyati tasyai prasādam ahaṃ dāsyāmi ।

paribhramadbhṛṅgakulākulāntaraṃ
sugandhikiñjalkavikīrṇakesaram ।
idaṃ hasaccārupalāśasaṃcayaṃ
mudā pradāsyāmi mahākuśeśayam ।। 8 ।।

atha subhadrāyai prathamam āgatāyai tat kanakamayam ambhoruhaṃ sa gajapatiḥ prāyacchata । sāpi ca tad āghrāya sabahumānaṃ śirasi niveśayāmāsa । paścāc ca bhadrā samupagamya tat subhadrāyāḥ kum-

bhamadhyāvasthitam aravindam ālokya niyatam idam ambhoruham asyai sapatnyai mām avamanyānena yūthapatinā dattam iti vicintya parām īrṣyām āgamya taṃ dviradapatim apahāyānyatra vijahāra ।

sā yatra dṛṣṭam ahani dviradena tena
dattaṃ sugandhi vikacaṃ kamalaṃ sapatnyai ।
tatrerṣyayā parigatā na tṛṇaṃ jaghāsa
nāmbhaḥ papau glapitamūrtir udanyayāpi ॥ 9 ॥

asadvikalpanāhutyā ko nāma samanā janaḥ ।
īrṣyāvahniśikhām iddhām ātmadāhāya vardhayet ॥ 10 ॥

te sukhaṃ śerate dhīrā nāmārgeṇa prayānti te ।
na manogṛham adhyāste yeṣām īrṣyābhujaṅgamī ॥ 11 ॥

atha bhadrā vindhyaśilātale tarucchāyāpihitavinibaddhaparyaṅkadhyānaniścalanayanam ālikhitam iva mattacakoravilocanaraktacīvaraprāvṛtāṅgaṃ pratyekabuddham ālokya sarasaḥ kusumāny ānīyārcayāmāsa ।

kṣiptābhir ūrdhvam atha vāśitayā sa bhāsvāṃs
tābhir muniḥ kumudapaṅktibhir ābabhāse ।
udbhāsinībhir aciradyutibhāsitāṅgaḥ
saṃdhyāpayodhara ivopari tārakābhiḥ ॥ 12 ॥

atha sā hastinī vindhyācalataṭam āruhya yad asmāt pratyekabuddhārcanakuśalamūlāt phalaṃ tenāham asya gandhahastino vadhāya rājamahiṣī syām iti vicintyātmānaṃ mumoca । tasyāś ca śarīrabhāraparibhagnataruśākhāyāḥ patanaśabdam ākarṇya ।

utpetuḥ pracalitacandrakā mayūrāḥ
śārdūlo dṛśam udamīlayat prasuptaḥ ।
saṃtrāsāt tṛṇakavalaṃ vihāya dūrād
utkarṇaṃ mṛgakulam ākulaṃ babhūva ॥ 13 ॥

sā ca kālaṃ kṛtvānyatarasya rājño jātismarā duhitā babhūva । kiṃcidudbhidyamānastanamukulāṃ ca tāṃ trivalīsopānamālādhirohaṇajātakhedeneva navayauvanaśilpinā samanmatham upacīyamānaśarīralāvaṇyāṃ prārabdhalajjāhasitavilāsām alikulaśyāmakeśapāśāṃ kanakacchedāvadātāṃ śriyam iva mūrtimatīṃ pitā kasmaicid eva nṛpataye prāyacchat । sā ca taṃ rājānam ananyastrīsadṛśair abalāguṇair apahṛtendri-

yaṃ kṛtvā kadācic candanānuliptastanagātrī niśvāsaparikuñcitādharapuṭā jvaritām ivātmānaṃ darśayāmāsa I yadā ca bhiṣagbhiś cikitsyamānāpi tathaiva jvaracchadmanā paricеṣṭate sma tadā tasyā bhartā bhṛśam aratim ājagāma I sā cainam uvāca I

naiṣa jvaro me haricandanena
jīmūtaśītena na mārutena I
prayāti śāntiṃ sphaṭikāmalena
na cāṃśujālena niśākarasya II 14 II

vindhyācale 'sti dviradādhirājaḥ
śvetāmbudābho guruṣaḍviṣāṇaḥ I
mṛṇālaśukleṣu mahatsu tasya
danteṣu santi kṣitipāla muktāḥ II 15 II

lipyeta tābhir yadi me śarīraṃ
piṣṭābhir ambhaḥkaṇanirmalābhiḥ I
taddantaśayyā yadi me kriyeta
dāhajvarasyāsya tataḥ śamaḥ syāt II 16 II

atha sa rājā niyatam anayā devyā jātismarayā jātyantare śruto dṛṣṭo vā vindhyavanavāsī gandhahastīti niścayam upetya vyādham āhūyāvocat I asti vindhyācale ṣaḍdanto gandhahastī I yadi tasya dantān āneṣyasi tato 'haṃ bhavantaṃ mahatārthena yojayiṣyāmīti I vyādha uvāca I yathā śakṣyāmi tathā kariṣyāmīti I devy uvāca I aham upāyaṃ jānāmi yathāsau gandhahastī viśrambham āyātīti I

dṛṣṭvā pravrajitaṃ śāntaṃ kāṣāyāmbaradhāriṇam I
suśiṣya iva medhāvī praṇamyārcayati dvipaḥ II 17 II

paridhāya tataḥ samyak kāṣāye vāsasī tvayā I
āhantavyaḥ śareṇāsau viṣadigdhena marmaṇi II 18 II

sa ca tatheti pratiśrutya kāṣāyavasanasaṃbhṛtāṅgaḥ saśaraṃ dhanur ādāya vindhyācalam agamat I atha tam acalavanāntare saṃcarantam ālokya tad gajayūthaṃ sāśaṅkam ibhādhipataye nivedayāmāsa I

kāṣāyavasanaḥ ko 'pi sphuliṅgakapilekṣaṇaḥ I
lohastambhavapuḥ sattvāṃs trāsayann iva lakṣyate II 19 II

bodhisattva uvāca | na khalu kāṣāyavāsaḥ śaṅkanīyam | paśyantu bhavantaḥ |

apatrapā śāntipathasya sūcakaṃ
dhvajo munīnāṃ madabhaṅgakāraṇam |
kaṣāyaraktaṃ yadi dehabhūṣaṇaṃ
janasya viśrambhanimittam ambaram || 20 ||

atha tasya yūthasya nātidūre 'vasthitaḥ sa vyādhas taruṇātmānam āvṛtya dhanur āropayāmāsa |

taṃ saṃdadhānam ibharājavināśanāya
jyāyāṃ śaraṃ śitaphalaṃ tucisāramayyām |
śākhākaraiḥ kisalayāṅgulibhis tarūṇāṃ
vindhyo nyavārayad iva śvasanāvadhūtaiḥ || 21 ||

madamukulitanetraṃ karṇavinyastahastaṃ
viṭapini nikaṣantaṃ dānadigdhaṃ kapolam |
viditakuśalamārgaṃ mārgaṇena dvipendraṃ
mṛgaripur upakaṇṭhaṃ vāyukumbhe jaghāna || 22 ||

atha nipatitakārmukottarīyaṃ
dviradagaṇena ruṣānugamyamānam |
gajapatir upagūḍhavān mṛgāriṃ
sutam iva taṃ parisāntvayan bhayārtam || 23 ||

kva ripur ayam aho kṛtāpakāro
dviradapateḥ karuṇā kva cedṛśīyam |
kṣitidharagahanāntadevatānāṃ
dhruvam iti cetasi vismayo babhūva || 24 ||

niśitaśaravibhinne tatra mātaṅganāthe
srutarudhiralavāṅkaṃ dhūnayaty āsyam īṣat |
tad amucad ibhayūthaṃ śallakīnāṃ sugandhīn
upagataguruśokaṃ pallavān ardhadaṣṭān || 25 ||

tam ujjahārātha śaraṃ gṛhītvā
kareṇa kiṃcinnatapuṣkareṇa |
balāt subhadrā kariṇaḥ kareṇuḥ
kopaṃ pateḥ kṣāntir iva sphurantam || 26 ||

viṣādinī tasya gajādhipasya
bāṇavraṇaṃ śoṇitaleśadigdham |
vicchinnamuktāguṇasaṃnibhena
siṣeca sā puṣkaraśīkareṇa || 27 ||

vigāhamānaḥ salilaṃ pipāsayā
madena ko me surabhīkariṣyati |
iti sphuṭāvartataraṅganisvanā
bhṛśaṃ vicukrośa śuceva narmadā || 28 ||

tavādya kaccid viśikhakṣatodbhavā
tanutvam āyāti gajendra vedanā |
iti bhramantyaś caṭulāḥ kapolayoḥ
śanair apṛcchann iva bhṛṅgapaṅktayaḥ || 29 ||

visārikālāgurudhūmadhūsarair
vilolavidyudvalayāṅkitodaraiḥ |
ghanair lalāṭaṃtapam uṣṇadīdhitiṃ
samāvṛṇot tasya sukhāya vāsavaḥ || 30 ||

prasannarevājalasaṅgaśītalaḥ
praphullanānākusumādhivāsitaḥ |
samāgato bandhur iva dvipādhipaṃ
śareṇa viddhaṃ vyajati sma mārutaḥ || 31 ||

atha gajapatir yadi kathaṃcid antakālaṃ kariṣyāmi tad idaṃ gajayūtham anāthatāṃ yāsyatīti vicintya satyādhiṣṭhānam iti cakāra ||

apakāriṇy api prema yathāsmin mṛgalubdhake |
tathānenādya satyena kṣayam āyātu me viṣam || 32 ||

atha satyādhiṣṭhānaprabhāvāt sadya evāpagataśaramūrcchāvedanaḥ sa gajapatir abhūt | taṃ ca tathā svāsthyam āgatam ālokya sa vyādhaḥ praṇamya taṃ rājamahiṣīvṛttāntam ākhyāyābhyuvāca |

dantārthaṃ dantināṃ nātha krūreṇākrūramānasa |
āhato 'si hatadveṣa mayāpātreṇa pattriṇā || 33 ||

iti śrutvā vacas tasya vyādhasya dviradādhipaḥ |
uccakhāna viṣāṇāni kareṇādāya nirvyathaḥ || 34 ||

babhāra sa karas tasya nibaddharudhirasrutiḥ ।
saktabandhūkamālāyāḥ puṇḍarīkasrajaḥ śriyam ॥ 35 ॥

tenaiva satyavākyena tasya nāthasya dantināṃ ।
utpedire kṣaṇād dantāḥ śaṅkhacchedārjunāḥ punaḥ ॥ 36 ॥

atha punā radanodbhavavismitaḥ
karipateḥ sitavāridharatviṣaḥ ।
sa radanān upagṛhya vanāntarān
mṛgaripuḥ kṣitipālagṛhaṃ yayau ॥ 37 ॥

atha dantāvalokanapramuditamanāḥ sa rājā taṃ lubdhakaṃ yathāpratipannenārthena yojayāmāsa । sāpi ca rājñī taṃ chadmajvaram apāsya tāni viṣāṇāni dṛṣṭvā jātapaścāttāpā tam īrṣyāvṛttāntam anyajanmānubhūtaṃ patye nivedya bāṣpasalilavyāptanayanotpalā tat tad vilalāpa ।

aho dhig īrṣyāṃ guṇapakṣaghātinīṃ
yayā mayā mohitamandacittayā ।
vane vasaṃs tāpasaśāntamānasaḥ
sa yūthabhartā gamito 'dya matkṣayam ॥ 38 ॥

mahātmanā yena cirāya pālitaṃ
na śakyate smānyagajaiḥ prabādhitum ।
samākulaṃ tena vinādya dantinā
kathaṃ nu tan nāgakulaṃ bhaviṣyati ॥ 39 ॥

nirantaraṃ yasya madaṃ pipāsavaḥ
paribhramanti sma muhuḥ kapolayoḥ ।
samākulās tena vinādya ṣaṭpadāś
cirād upaiṣyanti mṛṇālinīvanam ॥ 40 ॥

abhūn muhus tasya gajādhipasya yaḥ
kapolakāṣeṇa parisphuraddalaḥ ।
cirāya taṃ tanmadaleśavāsitaṃ
dhruvaṃ subhadrā na jahāti śākhinam ॥ 41 ॥

samudravelāraśanāvibhūṣite
samucchvasatkomalaśādvalāṃśuke ।
dadhāsi māṃ kiṃ patimukhyaghātinīṃ
kṣite vidāraṃ na dadāsi kiṃ nu me ॥ 42 ॥

atha tāṃ rājñīṃ tathā vilāpaparāṃ sa vyādho dhīrayāmāsa | mā devi śokaṃ kārṣīḥ | satyādhiṣṭhānamāhātmyena sa mahātmā punarudbhūta-manoharamahāviṣāṇaḥ samapagataśaraviṣavegaḥ sattvopakārāya prāṇān bibhrat karoty eva tasya mahato gajayūthasyādhipatyam iti ||

atha vacanam idaṃ niśamya tasmān
nṛpamahiṣī pramanāḥ punar babhūva |
kṣitipatir api vismayaṃ jagāma
dviradapateḥ karuṇāṃ muhur vicintya || 43 ||

tad evaṃ kṣāntiphalam abhilaṣantaḥ karuṇātmakāḥ śastreṇāpi praharati vairiṇi satyām api śaktau kṣamanta eva mahātmāna ity avadhārya kṣamāyām ādaraḥ karaṇīya iti ||

|| hastijātakaṃ navamam ||

20. Candra

apahṛtadaṃṣṭra ivāhiḥ kṣāmyati śaktyā vinā saroṣo 'pi ǀ
sati sāmarthye nojjhati yaḥ kṣāntiṃ sa kṣamī jñeyaḥ ǀǀ 1 ǀǀ

tadyathānuśrūyate

parākramanītiprabhāvavijitānyarājasāmantaḥ prabhūtahastyaśvakośasaṃpadupetas tejasvī dhīraḥ śuśrūṣādibhiḥ prajñāguṇair adhiṣṭhitas trivargānukūlaprakṛtiḥ prakṛtidakṣiṇo dakṣiṇāpathādhipatiḥ kaliṅgarājo nāma rāja babhūva ǀ

bhujavīryaparājitaṃ jitāreḥ
paradeśaṃ balino balāni yasya ǀ
abhisasrur udīrṇatuṅgavṛddheḥ
salilāṇīva taṭāntam amburāśeḥ ǀǀ 2 ǀǀ

aparasparaḍiṇḍimaiḥ svanadbhiḥ
kariṇo yasya vitanyamānakopāḥ ǀ
vaśagāḥ paritaḥ prayāṇakāle
katham apy aṅkuśadhāriṇāṃ babhūvuḥ ǀǀ 3 ǀǀ

tasyaivaṃvidhabalodayasya narapateḥ sapatnair akhaṇḍitamānasya khaṇḍadhāro nāma dvijātir amātyo babhūva ǀ sa ca rājā kulasaṃtativicchedabhīruḥ kadācid anekān devatāviśeṣāṃs tanayārtham upayācate sma ǀ tataḥ khaṇḍadhāras taṃ rājānam uvāca ǀ praviśatu devo 'ntaḥpuram ahaṃ devasya putrārthaṃ devatāṃ samupāsiṣye rājyaṃ ca pratipālayiṣyāmīti ǀ tatheti ca rājābhidhāyāntaḥpuraṃ praviśya viṣayaparāyaṇo babhūva ǀ khaṇḍadhāro 'pi ca svanāmāṅkaṃ sarvaparicchedajātaṃ rājyam anuśaśāsa ǀ kaliṅgarājo 'pi ca vividhanṛttagītāvalokanaśravaṇāpahṛtahṛdayaḥ surapatir ivāpsarogaṇaparivṛto 'varodhanajanamadhyagato vijahāra ǀ

manoharāv ārdramadhūkapāṇḍū
samudgirantāv iva kāntim indoḥ |
kasyāścid ādarśanibaddhadṛṣṭeḥ
sapattralekhāv akarot kapolau || 4 ||

apaśyad anyāṃ stimitāyatākṣīṃ
smitena kiṃciccalitādharāgrām |
navotpalāvasthitam utpalena
tirodadhānāṃ cakitaṃ dvirepham || 5 ||

parāṅmukhīṃ kāṃcid adhiṣṭhitāsanāṃ
manoharālekhyapaṭāvalokinīm |
upetya niḥśabdapadaṃ sa bhūpatiś
cakāra hastadvayasaṃvṛtekṣaṇām || 6 ||

vidhunvatīṃ pāṇim alaṃ mayeti
bhiyāsvanām asphuritābhidhānām |
stanau dukūlena tirodadhānāṃ
jagrāha dūtīm api vepitāṅgīm || 7 ||

tvam eva me bhāvini jīvitaṃ paraṃ
nidhehi dṛṣṭiṃ mayi valguhāsini |
iti bruvan kāṃcid avāṅmukhīṃ sthitāṃ
prasādayāmāsa kathaṃcid aṅganām || 8 ||

kiṃciccalanmukharanūpurabhūṣaṇena
pādena kuṭṭimatalaṃ likhatīṃ salīlam |
karṇe jagāda kim api pramadāṃ hasantīṃ
lakṣyīkṛto 'nyavanitānayaneṣupātaiḥ || 9 ||

atha tasya narapater evam akhaṇḍaviṣayasukhānubhāvinas tāḥ śuddhāntamattakāśinyo vividhamṛduhasitakathākrodherṣyābhrūbhaṅgamanoharair vilāsair atīva hṛdayam ācikṣipuḥ ||

parihāsakālacalitonnatabhruvaḥ
smitacandrikāparigatānanendavaḥ |
trivalīvijihmatanuromarājayo
na mano haranti vada kasya yoṣitaḥ || 10 ||

sphuritaprakāśadaśanāvalīrucaḥ
paritaḥ kṣaranta iva kāntim aindavīm ।
na haranti kaṃ nu lavalīsugandhayaḥ
pramadājanasya madamaṇḍanā giraḥ ।। 11 ।।

vadanendavaḥ śravaṇaruddhadṛṣṭayaḥ
parapuṣṭakaṇṭharucayaḥ śiroruhāḥ ।
pariṇāmitālaphalasaṃnibhāḥ stanā
na manoharaṃ kim iva nāma yoṣitām ।। 12 ।।

na gatās ta eva laghutāṃ jagattraye
sukhinas ta eva sudhiyas ta eva ca ।
bahudoṣasarpanicitāni saṃśritā
na vilāsinīviṣalatāvanāni ye ।। 13 ।।

atha kāle gacchati devy āpannasattvā babhūva ।

tasyā guṇanidhau vṛddhiṃ yāto garbhe dine dine ।
agrayoḥ saṃbhṛtakṣirau jagmatuḥ śyāmatāṃ stanau ।। 14 ।।

jānunor upari nyasya pāṇī pallavakomalau ।
dṛṣṭvā bhartāram uttasthau sā kathaṃcid ivāsanāt ।। 15 ।।

adya prasavinī syān nu śvo veti sakutūhalaḥ ।
putrārthī bhūpatiḥ snigdhaṃ tām apaśyat punaḥ punaḥ ।। 16 ।।

atha viśuddhe 'hani sākṣṇāṃ nidhim iva svaprabhayāvabhāsitanṛpatibhavanāntaram amarakumārākāram akhilabhuvanālaṃkārabhūtaṃ tanayam asūta ।

śarīraprabhayā cāndrīṃ sa jahāra yataḥ prabhām ।
tasyākāri tato nāma candra ity eva bandhubhiḥ ।। 17 ।।

anyāsām api triṃśanmātrāṇāṃ rājñīnāṃ tanayā jajñire । athāṣṭavarṣadeśīyāṃś candreṇa kumāreṇa saha kumārān kṣatravidyāgrahaṇāya kasmaicid gurave nivedayāmāsa । sarvāṃś ca tān kumārān mṛgayādivyasanaparāyaṇān anekaiḥ kalāguṇais tejasā bhujabalena ca candraḥ kumāro 'tiśiṣye ।

jāyante guṇabāndhavāḥ sumatayaḥ ślāghyaṃ garimṇāṃ padaṃ
rūḍhaṃ lāghavadoṣa eva mahatāṃ keṣāṃcid ā janmanaḥ ।
dṛśyante hi narā mahaty api kule jātāḥ samānāḥ śunā
kiṃ nodanvata iddharatnanicayāc chambūka utpadyate ।। 18 ।।

samānā nīlatā satyaṃ śikhicandrendranīlayoḥ ।
sā tu ratnagatā ślāghyā kalyāṇaṃ hi sadāśrayaḥ ।। 19 ।।

vidyante na guṇāḥ puṃsi kvacid ākṛtimaty api ।
indranīlākṛtiṃ kāco vahann api na tadguṇaḥ ।। 20 ।।

atha sa rāja bodhisattvaṃ yauvarājye 'bhiṣicya tebhyo 'pi ca kumārebhyaḥ kiṃcid deśam adāt । atha ca candro manujādhipānumataḥ saha bhrātṛbhiḥ svadeśaṃ gatvā khaṇḍadhāranāmāṅkāni dṛṣṭvovāca । sarvathā nāmamātreṇāsmatpitā rājā khaṇḍadhāra evātrādhipatir iti । kumārā ūcuḥ । nanv apanīyedaṃ khaṇḍadhāranāma svāni svāni svadeśe nāmāni vayaṃ sarvopakaraṇeṣu lekhayāmaḥ । tatheti ca pratipanne candreṇa prathamaṃ candranāmāropya paścād ātmīyāni nāmāni te lekhayāmāsuḥ । tac ca tathā nirvṛttaṃ vijñāya khaṇḍadhāraḥ paraṃ kopam āgamya brāhmaṇān saṃnipātya rahasy avocat । apahṛtam anena me rājaputreṇādhipatyam । tad idam atra prāptakālaṃ kenacid upāṃśunā candraḥ prāṇair viyojanīya iti । paśyantu bhavantaḥ ।

laghīyaḥ prājyaṃ vā phalam abhimataṃ prāptumanasā
nirīheṇa sthātuṃ kṣaṇam api na yuktaṃ matimatā ।
kulālo daṇḍena bhramayati na cec cakram aniśaṃ
śarāvaḥ kumbho vā na hi bhavati satyām api mṛdi ।। 21 ।।

brāhmaṇā ūcuḥ । tvam evopāyam atra vastuni śakto 'dhigantum iti । khaṇḍadhāra uvāca । yady evaṃ tato yadi kathaṃcid ayaṃ rājā svapnaṃ bhavatām agrato nivedayet tato yuṣmābhir vaktavyaṃ deva khaṇḍadhāraḥ svapnaphalābhijñaḥ । sa eṣa praṣṭavya iti । tatheti ca brāhmaṇāḥ pratipedire । atha kadācit sa rājā svapnadarśanodvignahṛdayas tebhyo brāhmaṇebhyaḥ svapnaṃ nivedayāmāsa । brāhmaṇaiś ca khaṇḍadhāraḥ svapnādhyāyavedīti nirdiṣṭaḥ । tataḥ sa rājā khaṇḍadhāram āhūya svapnam iti nivedayāmāsa ।

svapne kilādya puram etad aśeṣam antrair
āveṣṭitaṃ parividhūsaradīnalokam ।

baddhvā nipīḍitatanuḥ kunayena cāhaṃ
kṣiptaś citābhuvi kaḍevarasaṃkulāyām || 22 ||

tad asya tāvat svapnasya guravaḥ phalam ākhyātum arhantīti | khaṇḍadhāra uvāca | deva kaṣṭaḥ khalu svapnasya vipāko dṛśyate |

rājyād vā mahato bhraṃśaṃ svapnas tat sūcayaty ayam |
māsadvayena gantavyaṃ diṣṭāntam athavā tvayā || 23 ||

śrutvā vacas tasya sa bhūmipālo
viprasya viproṣitakāntiśobhaḥ |
martavyam ity āgatasādhvasatvān
nodyānabhūmau na gṛhe 'bhireme || 24 ||

vicintyamānaṃ maraṇaṃ prakṛtyā
karoti dūre 'pi manoviṣādam |
samutphaṇāśīviṣadurnirīkṣyaṃ
śarīriṇāṃ kiṃ punar atyupoḍham || 25 ||

atha sa rājā khaṇḍadhāram uvāca | bhavet punaḥ kaścid upāyo yenāhaṃ rājyaparibhraṃśaṃ na prāpnuyām akālamaraṇaṃ veti | khaṇḍadhāra uvāca | tena khalu devaḥ śrotum arhaty upāyam iti | saha candreṇa kumāreṇa sarvakumārā yajñakarmaṇy ālabdhavyā anye ca catuṣpadāḥ prāṇinaḥ |

tal lohitasya śukatuṇḍavilohitasya
pūrṇāṃ vitānabhuvi puṣkariṇīṃ viśālām |
bhūpāla yady avatariṣyasi tan na rājyād
bhraṃśaṃ gamiṣyasi paretapater vaśaṃ vā || 26 ||

atha sa rājā punar api me jīvataḥ putrā guṇavattarā bhaviṣyantīti vicintya tān kumārān nigaḍabaddhān ānīya khaṇḍadhāram uvāca | prārabhyatām ādhvaraṃ karmeti |

tataḥ kumāreṣu bhṛśaṃ viṣādiṣu
pravartite karmaṇi sāptatantave |
mahībhujo jyeṣṭhasutād vinākulaḥ
sa mantridhūrto nijagāda pārthivam || 27 ||

nṛcandra candraḥ sa bhavaccharīrajo
balāvalipto yadi nāgamiṣyati |
tadāśubhadhvaṃsi vidhānam ādhvaraṃ
bhaviṣyatīdaṃ na phalāya bhūyase || 28 ||

rājovāca | gurujanabhaktaḥ khalu candraḥ kumāras tan na mamājñāṃ laṅghayiṣyati | dūtam asmai praheṣyāmīti | tatheti ca pratipanne khaṇḍadhāreṇa sa rājā dūtam āhūyovāca | gaccha yatra tatrāvasthitaṃ candraṃ brūhi śīghraṃ bhavatā matsakāśam āgantavyam iti | tatheti sa ca dūtaḥ parigṛhītarājaśāsano bodhisattvasakāśam ājagāma | sa ca mahātmā saparijanaḥ surabhimāsaprārabdhasahakāramañjarīkam atimuktakāśokatilakagandhādhivāsitalatāmaṇḍapam akhaṇḍaśobhaṃ vilāsavasatim iva vasantalakṣmyāḥ kiṃcid udyānaṃ praviśyātmānaṃ vinodayāmāsa | pratīhāranivedito 'bhyanujñātapraveśaś ca dūtaḥ pratatabāṣpakaṇavarṣiṇā mukhena praṇamya candraṃ katham api tam anekasattvavināśāyopacaritam adhvaravṛttāntam ākhyāya tāṃ rājājñāṃ nivedayāmāsa | tato bodhisattvaṃ suhṛdo bāndhavāś caivam ūcuḥ | sarvam idaṃ tava nāśāya durātmanaḥ khaṇḍadhārasya cchandaviceṣṭitam | mahādhūrtasya yater iva śāntā ca śarīrakriyā rākṣasasyeva cāśuddham antaḥkaraṇam | aho durātmanāṃ caritāni sarvathā |

praśāntaveṣe 'pi virūkṣamānase
na durjane viśvāsanīyam aṇv api |
bako 'pi tiṣṭhann api niścalas taṭe
parisphurantīṃ śapharīṃ na hanti kim || 29 ||

upanayati viṣādaṃ dhairyam apy āśritānāṃ
janayati parimohaṃ tāpam antar vidhatte |
ahiviṣam iva daṃśaprāptam ekāntatīvraṃ
caritam abhajanīyaṃ duḥsahaṃ durjanasya || 30 ||

tad ājñāpayatu kumāro yāvad enaṃ durātmānaṃ rakṣovṛttim aphalabrāhmaṇanāmānaṃ khaṇḍadhārakaṃ baddhvānayāmaḥ paretanāthavaśaṃ vā prāpayāma iti | bodhisattva uvāca | satyaṃ mamāpi khaṇḍadhāraṃ prati kiṃcid abhyutthitaḥ kopa āsīt | sa tu me hutavaha iva saliladhārayā kṣamayopaśāntiṃ nītaḥ | yadi cāsmatprāṇair guravaś cirajīvino bhavanti nanu kṛtārthā vayam iti tad alam atrabhavatāṃ khaṇḍadhāraṃ pratikopena yāsyāmy evāham | atha sa dūto vismayād ity avocat | aho mahad āścaryaṃ sarvathā kumāraḥ paramārthakṣamī | kutaḥ |

uttiṣṭhantaṃ yasya vairikṣayāya
krodhavyālaṃ kṣāntividyā ruṇaddhi |
śreyaḥprāpto baddhaśuddhāśayānāṃ
labdhālokaḥ so 'graṇīḥ kṣāntibhājām || 31 ||

atha bodhisattvo bāṣpasalilakaṇamucā svaparijanenānugamyamāno rathavaram āruhya yajñamadhyagataṃ pitaram āgamya covāca |

tyakto 'smi yadi tātena svajīvitagaveṣiṇā |
mama deham imaṃ yajñapaśutām upakalpaya || 32 ||

mayā tyakto 'si putreti bruvāṇasya mahīpateḥ |
candrasyopari duḥkhena nipetur bāṣpabindavaḥ || 33 ||

yadā ciram api sthitvā gantavyaṃ mṛtyugocaram |
tadā paravināśena ko vāñched āyuṣaḥ sthitim || 34 ||

atha khaṇḍadhāras tān ṛtvija uvāca | śṛṇvantūpādhyāyāḥ prathamāhutau pātyamānāyāṃ candraḥ kumāraḥ prāg ānaddhavyaḥ paścād ime kumārā iti |

iti bruvāṇam udgrīvāḥ khaṇḍadhāraṃ vyālokayan |
kumārāḥ sukumārāṅgāḥ śārdūlaṃ hariṇā iva || 35 ||

atha te kumārāḥ kṛtāñjalayo bodhisattvam iti vijñāpayāmāsuḥ |

tvayi sthite bhrātari lokavatsale
mahātmani jyāyasi tuṅgacetasi |
paśūn ivāsmān katham eṣa nirghṛṇo
yamakṣayaṃ neṣyati khaṇḍadhārakaḥ || 36 ||

atha teṣāṃ bhrātṝṇāṃ vacanam ākarṇya duḥkhāyamānahṛdayo bodhisattvo maitrīsamanvitaṃ samādhim ālalambe |

samādhinā tasya viśuddhacetasaḥ
samāhatānām ca samāhitātmanaḥ |
bhujaṅganīlāni savismayātmanāṃ
nṛpātmajānāṃ nigaḍāni pusphuṭuḥ || 37 ||

nigaḍasphuṭanavismite ca tasmin rājani kim idam iti ca jātavimarśe tatra

khaṇḍadhārake ।

udiyāya payoguruḥ payodaḥ
pidadhad dyāṃ śitikaṇṭhakaṇṭhanīlaḥ ।
sphuritaprabhayā taḍidbhṛkuṭyā
kupito rākṣasavaj jagarja coccaiḥ ॥ 38 ॥

khagamuktavibhagnapādapāni
dhvanimanti pracalacchilātalāni ।
śikharāṇi nipātayan girīṇāṃ
pravavau vahnisakhaḥ pracaṇḍavegaḥ ॥ 39 ॥

pramumoca tato ghanāghanaṃ tad
ghanajālaṃ ghanam aśmanāṃ samūham ।
bhṛśam ākulacetasāṃ dvijānāṃ
makhamadhye praṇavadhvaniḥ śaśāma ॥ 40 ॥

paripāṭalayan payodharāṇām
udarāṇi prabhayā payogurūṇi ।
drutam astam iyāya pārthivasya
vyasanaṃ draṣṭum aśaknuvann ivārkaḥ ॥ 41 ॥

kupitair iva śātakumbhakumbhāḥ
kratubhūmau nihitāḥ pratāḍyamānāḥ ।
upalais tvaritaṃ divaḥ patadbhiḥ
kṛtabhaṅgāḥ paricakvaṇuś calantaḥ ॥ 42 ॥

praśaśāma bhayād ivādhvarāgniḥ
paritaḥ prasphuritākulasphuliṅgaḥ ।
galitaślathapāṇḍudhūmajālo
gaganād aśmabhir āhataḥ patadbhiḥ ॥ 43 ॥

kariṇāṃ gurulohakośabaddhā
radanāḥ śliṣṭamṛdas taṭābhighātāt ।
upalābhihatāḥ parikvaṇanto
mumucuḥ prasphuritatviṣaḥ sphuliṅgān ॥ 44 ॥

nipapāta śikhī nivāsayaṣṭeḥ
kṛkavākur virasaṃ rarāsa bhītaḥ ।

upalābhihatāś ca lolanetrā
viviśuś chekamṛgā gṛhodarāṇi || 45 ||

śiśiraṃ jaladānilaṃ pipāsuḥ
pṛthuvalmīkavinirgatārdhabhogaḥ |
phaṇam āśu saphūtkṛtaṃ vitanya
praviveśāśmabhir āhato bhujaṅgaḥ || 46 ||

parihṛtya tu bodhisattvam ārāt
sakumāraṃ nipatatsu vegavatsu |
upaleṣu nṛpaḥ sakhaṇḍadhāro
bhavanaṃ bhītajanākulaṃ pratasthe || 47 ||

sacivasya mahīpateś ca yātos
taḍiduddyotavibhāvite 'rdhamārge |
aśaniḥ śirasī bibheda bheda-
cyutamastiṣkalavopadigdhakeśe || 48 ||

mṛtam aśrumatī janān niśamya
kṣitipālaṃ kṣitipālapūjitājñam |
mṛducittatayātiduḥkhabhārāt
sahasā jīvitam utsasarja devī || 49 ||

atha bhītajanojjhitāntarālaṃ
bhavanaṃ bhūmipateḥ sphuṭatkapāṭam |
upalābhihataṃ papāta sadyaḥ
kanakastambhavibhaṅgajātanādam || 50 ||

mṛtau bhavetām atha kiṃ nu jīvitau
śaṭhāśayau pārthivakhaṇḍadhārakau |
iti sphuradbhiḥ paritaḥ payodharau
ruṣeva vidyunnayanair vyalokayan || 51 ||

atha prabhātasamaye bodhisattvaḥ pitror agnisatkāraṃ kṛtvā datta-nivāpasalilāñjaliḥ saṃvignamatir aho sūktam idaṃ buddhānāṃ bha-gavatām utpannapradhvaṃsinaḥ sarvabhāvā iti vicintya tān bhrātṝn uvāca |

māṃ putrakavṛkṣaṃ vṛddhyai sā siktvā snehavāriṇā |
anavāptaphalā mattaḥ kva yātā jananī mama || 52 ||

pṛthivīṃ pṛthivīpālaḥ pālayitvā pitā mama |
kva yātaḥ khaṇḍadhāreṇa saha khaṇḍitadharmaṇā || 53 ||

smaraṇīyavibhūtīdaṃ patitastambhatoraṇam |
śocantīva guroḥ sadma vicyutāḥ śālabhañjikāḥ || 54 ||

imā viṣamasaṃpātasphuṭitā galiteṣṭakāḥ |
ātmānam iva śocanti dhūsarāś citrabhittayaḥ || 55 ||

kiṃ nu saṃgītaśāleyam uta vāsagṛhaṃ bhavet |
kṛcchrād ity anumīyante bhāgā bhagnasya veśmanaḥ || 56 ||

āsīd iha gṛhaṃ sthāne śrīmat tasya mahīpateḥ |
ity utsuko janaḥ śokād anyebhyaḥ kathayiṣyati || 57 ||

niḥśrīkam upalāghātaparetaśukakokilam |
idaṃ ca bhavanodyānaṃ dhyāyatīva mahīpateḥ || 58 ||

aniṣṭhitasukhāśānāṃ vipattiṃ pratipālayan |
itiśabdaḥ samāptyarthaḥ sotkaṇṭha iva tiṣṭhati || 59 ||

puṃsām acchinnakṛtyānāṃ kariṣyati karoti ca |
cakāra ca samāptyartham itiśabdam anityatā || 60 ||

sthitāyāṃ mayy api vyoma nityam ity abhidhīyate |
ity ūrdhvam iva paśyantī krodhāt tiṣṭhaty anityatā || 61 ||

aparādhīnavṛttitvād upalabdhamanaḥśamāḥ |
apāstabāndhavasnehā niḥsaṅgāḥ sukham āsate || 62 ||

saṃkalpād viṣayābhilāṣiṇi jane tṛṣṇā karoty āspadaṃ
tṛṣṇābaddhamanā nikāramalinaṃ badhnāti sevāñjalim |
sevārtaḥ param ārirādhayiṣayā nighno bhavaty andhavan
nighno duḥkhaparamparāparibhavakleśair adhiṣṭhīyate || 63 ||

kṛcchrāl labdham api krameṇa bhavati prabhraṃśi bhūyaḥ sukhaṃ
tadbhraṃśe paritāpam eti puruṣaś cittānalaṃ jvālayan |
duḥkhasyāsya bhavānubandhajananī hetuḥ śaṭhā jālinī
te 'tyantaṃ sukhino manaḥsu nihitā yaiḥ samyag alpecchatā || 64 ||

tato 'haṃ rājyam utsṛjya bahuvyasanakaṇṭakam |
śāntyai śāntipathasthānaṃ gamiṣyāmi tapovanam || 65 ||

athābhiṣicyānujam āhitakriyaṃ
dvijātibhir bhrātaram udyatāśiṣam |
vihāya lakṣmīṃ tapaso vivṛddhaye
vanāya vavrāja sa dhīramānasaḥ || 66 ||

tad evaṃ tena bhagavatā bodhisattvabhūtenāpakāriṇy api kṣamā na śithilīkṛteti vicintya śreyogaveṣibhiḥ kṣāntibalair bhavitavyam iti ||

|| candrajātakaṃ daśamam ||

22. Mṛga

na vinā vīryāt tanv api phalam īpsitam āpyate jagadbhūtyai |
iti khedam agaṇayitvā vyāyacchante mahābhāgāḥ || 1 ||

tadyathānuśrūyate

kvacid amalasalilavāhinyā vetasapaṅktiśyāmatīralekhayā madgukulānugamyamānacakitamīnakulākulāmbhastalayā prasāritadukūladhavalapulinayā nimnagayā parikṣiptabhūdharapārśve kvacid dāvānalārdhadagdhapariṇatāmalakākṣabadarākīrṇavasudhātale marakatasūcīharitadarbhāṅkuropacite kvacid varāhāvataraṇasaṃtrāsapariplutadarduraparimucyamānapalvalataṭānte 'nyatra mṛgapiśitādhmātaprasuptaśārdūlādhyāsitaguhāmukhe vividhavallīvalayapariveṣṭitanimnakuṭilalekhāṅkitataruskandhe ghanapalāśavaṃśīvanarodhāndhakāranikuñje gahanāntare bodhisattvo mṛgayūthādhipatir babhūva | tena ca mahātmanā rājyam iva sadvṛttena narapatinānupālyamānaṃ hariṇayūtham akutobhayaṃ mahatīṃ vṛddhim agamat |

hariṇaṃ harakaṇṭhanīlapṛṣṭhaṃ
harisattvaṃ haritaṃ tṛṇaṃ daśantam |
sadasatpathavedinaṃ mṛgās te
tam upādhyāyam ivānvaguḥ suśiṣyāḥ || 2 ||

atha kadācit priyamṛgayasya tan mṛgayūthaṃ vyādhasakāśāt kasyacid avanipateḥ śrutipatham ājagāma | sa ca rājā gṛhītadhanvā turagavarādhirohī sainyaparivṛtas tad vanam āgamya dūrāt taṃ mṛgayūtham ālokayāmāsa |

vihāya romanthanam unmukhasthiraḥ
sa kṛṣṇasāraḥ śarapātaśaṅkitān |
mṛgān ninīṣuṃ śaragocaraṃ nṛpaṃ
vilokayāmāsa camūpuraḥsaram || 3 ||

vilokya saṃbhūtakhalīnanisvanaṃ
jighāṃsu tat sainyam adhijyakārmukam |
mṛgaiḥ parīto bhayaloladṛṣṭibhiḥ
sa yūthabhartedam acintayad dhruvam || 4 ||

mahīpatiḥ pāti sukhaṃ sukhārthinīṃ
prajām anutpannabhayāṃ śubhāśrayāt |
acintayitvātmagataṃ pariśramaṃ
sa rakṣitā yo vyasane 'pi rakṣati || 5 ||

amūn bhayabhrāntavilolalocanān
parisravacchoṇitasiktabhūtalān |
mṛgān purastāt patataḥ sphurattanūn
vilokayiṣyāmi kathaṃ śarāhatān || 6 ||

mṛgāṃs tad enān mṛgayāvinodino
na yāvad āghnanti śitaiḥ śilīmukhaiḥ |
balena tāvad bhayalolacakṣuṣāṃ
prayatnam eṣāṃ karavāṇi rakṣaṇe || 7 ||

idam vanam anena sainyena sarvataḥ parikṣiptaṃ tat katamayā diśā mṛgayūthaṃ nirvāhayāmīti samantato 'valokyācintayat | bhavatu labdha upāyaḥ | imāṃ girisaritam ullaṅghya svasti mṛgebhyaḥ syād iti tarkayāmi | na caikena krameṇaite hariṇāḥ śakyanta etāṃ śīghrasalilavāhinīṃ samudrapatnīṃ ullaṅghitum iti | tad idam atra prāptam asyāḥ sarito madhyāvasthitasya mama pṛṣṭhe kramaṃ dattvā sukham ete mṛgā yāsyantīti vicintya kvacit taṭataruśikhāpraskhalitasalilāyāḥ paribhramadāvartamadhyabhrāntaviśīrṇaphenasaṅghāyās tasyāḥ kṣitidharasarito madhyam avagāhya sthirayitvātmānaṃ sa mahātmā tān mṛgān uvāca |

pariplutya taṭād asmād dattvā pṛṣṭhe kramaṃ mama |
yāta yātabhayāḥ śīghraṃ svayūthyāḥ saṃkaṭād itaḥ || 8 ||

śarīraṃ viśarārutvād dharmābhāvāc ca phalgu me |
yuṣmannirvāhaṇāt sāraṃ lapsyate sucirād idam || 9 ||

paropakāravimukho yadā kāyaḥ kalis tadā |
yadā tv anyaddhitālambī kāyaratnam idaṃ tadā || 10 ||

paripātum ahaṃ bhayāt samartho
yadi yuṣmān nṛpasainikānubaddhān |
saphalo 'dya bhavet tataḥ pṛthivyāṃ
mama yūthādhipatitvaśabda eṣaḥ || 11 ||

āgamyatāṃ tad adhunā nanu tāvad eva
yuṣmāsu yāvad iṣavo na patanti śātāḥ |
pṛṣṭhaṃ mamācalasarijjalasetubhūtam
āruhya nistarata sainyabhayād amuṣmāt || 12 ||

atha te hariṇā maraṇabhītā yūthapatipṛṣṭhe kramaṃ dattvā nadīsalilam ullaṅghya dvitīyaṃ kūlam upagantum ārebhire |

yathā yathā tasya bhṛśaṃ nipetuḥ
pṛṣṭhe mṛgās trāsavilolanetrāḥ |
tathā tathāsau mṛgayūthabhartā
khurān sthiratvaṃ prasabhaṃ ninaya || 13 ||

rudhiram atha mṛgāṇāṃ patyur utkhātamāṃsāt
khurapuṭaparibhinnāt tasya cakṣāra pṛṣṭhāt |
mṛgakulam acalāntaṃ gacchad ālokya cārāt
sa rujam agaṇayitvā prītim evālalambe || 14 ||

paripālitasattvānām upāyena balena vā |
ruṇaddhi mahatāṃ duḥkhaṃ antaḥprītiparamparā || 15 ||

atha sa rājā hariṇanistaraṇāya saratsalilamadhyasaṃkramībhūtātmānaṃ yūthapatim ālokya vismayam āgamya śarāsaneṣu śarān saṃdadhānaṃ senājanam uvāca | yaḥ khalu kaścin mṛgam āhanyāt so 'smaddrohīti |

athāvavādam ākarṇya sa janas tasya bhūpateḥ |
bāṇaviśleṣiṇaḥ sadyaś cakāra dhanuṣo guṇān || 16 ||

bodhisattvo 'pi ca kiṃ nu nistīrṇāḥ sarve mṛgāḥ syur na veti paścād ālokayann apaśyad ekam atīva bhayacañcalākṣam atikrāntaṃ yūtham ālokayantam asāmarthyād anutsahamāṇaṃ kramaṃ dātuṃ katamayā diśā gacchāmīti dolāyamānahṛdayaṃ hariṇaśāvakam ālokya ca paramāṃ karuṇām ālalambe |

jahīhi śaṅkāṃ na hi bodhisattvo
bhavantam utsrakṣyati bālam ekam |
dvirephaśabdair iti puṣpavanta
āśvāsayāmāsur iva drumās tam || 17 ||

atha yūthapatiḥ pratyuttīrya tasmāt salilāt taṃ mṛgaśāvakam uvāca |

aṅgādhiruhya matpṛṣṭhaṃ vimuñca maraṇavyathām |
bhavantaṃ saritaḥ pāraṃ neṣyāmy aham itas taṭāt || 18 ||

uddhartuṃ vīryam ārabdhaṃ yena lokaṃ bhavārṇavāt |
sa tvāṃ nottārayiṣyāmi katham ekaṃ nadījalāt || 19 ||

atha tenādhirūḍho 'sau mṛgaśāvena vīryavān |
jagāhe karuṇālambī saritaṃ vīcimālinīm || 20 ||

amūni pṛṣṭhe tava vikṣatāni
rujaṃ na gāḍhāṃ janayanti kaccit |
iti bruvāṇeva samuttarantaṃ
parāmṛśat tam sarid ūrmihastaiḥ || 21 ||

atha yūthādhipatis taṃ mṛgaśāvakam uttārya tasyāḥ saritaḥ praharṣa-viśālalocanayā mātrā saṃyojayāmāsa |

kṛtvātha jānunī bhūmau mṛgaśāvaḥ pipāsitaḥ |
jagrāha tvaritaṃ mātuḥ saṃbhūtaprasrutī stanau || 22 ||

sā cainaṃ parivṛttāsyā stanyapānacalānanam |
ālileha muhuḥ snehāj jihvayā calitāgrayā || 23 ||

atha bodhisattvaḥ pariśramavaśāt khurakṣatavedanayā cāvasannaśarīra-prayatnaḥ |

kathaṃcid anviṣya khurāṅkaśādvalāṃ
śanair mṛgāṇāṃ padavīṃ samākulaḥ |
niviśya mandaṃ rudhirokṣitaḥ kṣitau
kṣaṇaṃ viśaśrāma sa saṃbhṛtaśramaḥ || 24 ||

imāṃ daśāṃ nirghṛṇayādya vatsa
satyā jananyāpi mayāsi nītaḥ |

iti kṣatāṅgaṃ karuṇānutāpād
bhṛśaṃ rurodeva tam īkṣamāṇā || 25 ||

sa ca rājā tāṃ saritam uttīrya saparijanas turagād avatīrya vismitamanās taṃ mahātmānam upasasāda | sa yūthādhipatī rājānam ālokyābravīt |

abhyutthānārham ālokya yat tvāṃ nāhaṃ samutthitaḥ |
nādākṣiṇyaṃ tad etan me śrameṇāsmy avasāditaḥ || 26 ||

atha sa rājā savismayam upaviśya kuśalaṃ pṛṣṭvā yūthapatim iti saṃrādhayann uvāca |

nirvrīḍaiḥ param upahantum udyatāstrair
bhogecchātimiraniruddhabuddhinetraiḥ |
dharmajño hariṇamuniḥ kṛpāsahāyo
mādṛkṣair narapaśubhis tvam arcanīyaḥ || 27 ||

bibharti bhṛtyān nṛpa ātmarakṣaṇaṃ
vidhitsur āyodhanakālanirbhayān |
svayūtharakṣāpaṭunā tu sarvathā
nayena te bhūmibhujāṃ jito nayaḥ || 28 ||

citraṃ kim atra bahavo yadi bhūmipālaṃ
bhṛtyā raṇāntaragataṃ paripālayanti |
ekena nāma hariṇā bahavas tvayāmī
yat pālitāḥ khalu tad adbhutam etad atra || 29 ||

bahuguṇakaruṇānvitā taveyaṃ
guṇavikalāṃ karuṇāviyogalaghvīm |
hariṇa hariṇatā viśeṣalābhād
avahasatīva manuṣyatāṃ mamaitām || 30 ||

ity abhisaṃrādhya sa rājā yūthapatim apṛcchat | kīdṛśaṃ punar anena paropakārapaṭunā vīryeṇa bhavān padam abhilaṣati | bodhisattva uvāca | śrūyatāṃ mahārāja |

buddhatvam adhigantuṃ me vīryaṃ vīryavatāṃ vara |
yathāśakti mṛgatve 'pi satīdaṃ nāvasīdati || 31 ||

yathā mayāmī hariṇā bhayākulāḥ
pratāritā bhīmarayān nadījalāt |
tathā bahukleśasamākulaṃ jagat
pratārayeyaṃ bhavaduḥkhatoyadheḥ || 32 ||

na ca mahārāja śakyate vīryaparāṅmukhena balavatāpy abhilaṣitaṃ padam abhigantum | paśya |

ālasyāt sasahāyo 'pi na gacchaty udayaṃ janaḥ |
hastāgrāt skhalito bhūmau toyārdra iva kandukaḥ || 33 ||

api ca |

vipaścitāpy alasadhiyā sukhāśrayaṃ
na śakyate padam abhigantum ucchritam |
avāhitaṃ vahanam aritradhāribhiś
cirād api vrajati na pāram ambudheḥ || 34 ||

rajovāca | samyag abhihitaṃ mṛgayūthādhipatinā | kutaḥ |

jātasyāpi kule viśuddhayaśasi prakhyātabhogodaye
prāptasyāpi sabhāsu paṇḍitadhurām agryāṃ vipaścittayā |
ālasyān na manorathaḥ sakṛd api prāpnoti puṃsaḥ phalaṃ
lakṣyaṃ naiti guṇārpito 'pi viśikhaḥ kṣeptuḥ prayatnād vinā || 35 ||

tad itthaṃ vīryāvalambinā bhavatā śakyam adhigantuṃ bauddhaṃ padam iti |

ye śāntaṃ padam ārurukṣava iha kleśair abhinnāśayās
tvattaḥ prāk kṛtinaḥ kṛtapraṇidhayo bodhau ghaṭante janāḥ |
eṣāṃ vartmani vājinām iva pariśrāntyā śanair dhāvatām
ājāneya ivojjhitaśramabhayo bhāvī bhavān agrimaḥ || 36 ||

bibhrāṇaṃ pariveṣiṇīṃ vitamasāṃ dehatviṣāṃ saṃhatiṃ
dharmaṃ dharmakathābhilāṣiṇi muhuḥ prakhyāpayantaṃ jane |
chinnakleśanibandhanaṃ guṇadhanair abhyarcitaṃ sūribhis
tvāṃ buddhatvam upāgataṃ gatabhavaṃ drakṣyanti dhanyā janāḥ || 37 ||

iti sa rājā bodhisattvam abhisaṃrādhyovāca | aho bhavantam evaṃ dhar-

mābhimukham ālokya mamāpi dharmābhilāṣa utpannaḥ |

tad ācakṣva mahābuddhe dharmaṃ dharmavidāṃ vara |
sevyamānena śuddhena yena yāyāṃ na durgatim || 38 ||

bodhisattva uvāca | yady evam ataḥ śrotum arhati mahārajaḥ |

avadyād vinivṛttiś ca pravṛttiś ca śubhāśraye |
dharmatattvam idaṃ samyag ākhyātaṃ khyātabuddhibhiḥ || 39 ||

sphuṭīkṛte 'pi tattve 'smin prakāśitaśubhāśubhe |
yo gacchati vimārgeṇa so 'ndhaḥ saty api cakṣuṣi || 40 ||

iti prajñāpradīpena vilokitamahāpathaḥ |
bhajasva bhajamānāni karmāṇi kleśahānaye || 41 ||

kṣitīśa kṣapitājñāna kṣitiṃ dharmeṇa pālaya |
tīkṣṇadaṇḍād bhūmipālān nityam udvijate janaḥ || 42 ||

yadi yaśasi mṛṇālabhaṅgaśukle
jagadavabhāsini te 'sti kācid icchā |
phalam abhimatam āptukāmatā vā
bibhṛhi guṇābharaṇaṃ tato viśuddham || 43 ||

atha sa narapatir aho bhavato 'nayā dharmadeśanayā prahlāditam idaṃ me hṛdayam ity abhidhāya parāṃ prītim ājagāma |

tato yūthapates tasya khurakṣatasamutthayā |
āviṣṭasya rujā gurvyā nimimīlatur akṣiṇī || 44 ||

tasyātha nṛpatiḥ kṛtvā citāṃ candanadārubhiḥ |
agnisatkāram akarot kṛtinaḥ puṇyajanmanaḥ || 45 ||

atha tatra gate suhṛdīva divaṃ
hariṇe karuṇāvimalaprakṛtau |
anuśocya ciraṃ vasudhādhipatiḥ
puram āgamad āśu vitānamanāḥ || 46 ||

tasmin mṛge mṛgavadhūsadṛśekṣaṇābhiḥ
sattvopakārakuśale kuśalānvitābhiḥ |

jñātāv iva vyuparate viratakriyābhir
acchinnam aśru mumuce vanadevatābhiḥ || 47 ||

prāvepatātha vasudhā calitādriśṛṅgā
vātānilena parivardhitasāgarormiḥ |
bhrāntadvirephaśabalaś ca vikīrṇagandho
mandārapuṣpanikaro nabhasaḥ papāta || 48 ||

nirvāṇakāle ca bhagavatā bhikṣūnāṃ purastād idaṃ jātakam abhyadhāyi |

mṛgayūthādhipas tatra vane 'bhūvam ahaṃ tadā |
parivrāṭ ca subhadro 'yaṃ babhūva mṛgaśāvakaḥ || 49 ||

bhagavataś ca prāk parinirvṛte tatra subhadre parivrājake bhikṣavaḥ papracchuḥ | kāni punaḥ karmāṇi subhadreṇa kṛtāni yat sarvaśrāvakebhyaḥ paścād arhatphalaṃ prāpya prathamam eva ca bhagavataḥ parinirvṛta iti | bhagavān āha |

kāśyapo nāma buddho 'bhūj jñeyasāgarapāragaḥ |
nāmnāśoko 'bhavad bhikṣuḥ svasrīyas tasya tāyinaḥ || 50 ||

sulabhaṃ me paraṃ jyotir mātule sugate sati |
aśokaḥ paricintyeti na vyāyacchata muktaye || 51 ||

deśāntaram aśoke 'tha gate gatapunarbhavaḥ |
kāśyapo nirvṛtau cetaḥ kṛtavān kṛtiṇāṃ varaḥ || 52 ||

tataḥ sthite 'śokataror adhastād
aśokabhikṣau vinibaddhaśokā |
mahīruhe tatra kṛtādhivāsā
mumoca muktādyuti devatāśru || 53 ||

bhaviṣyatīty adya vicintayantyā
jinasya nirvāṇam anirvṛtāyāḥ |
papāta pārāśariṇaḥ śarīre
tasyāsram uṣṇaṃ vanadevatāyāḥ || 54 ||

nirabhram etad gaganaṃ kuto nu
mamedam ambhaḥ patitaṃ śarīre |

iti bruvann unmukham īkṣamāṇaḥ
sa devatāṃ tāṃ rudatīm apaśyat || 55 ||

papraccha caināṃ paridīnadīnāṃ
kiṃ devate rodiṣi jātaśokā |
sā cāsya kaṇṭhaskhalitābhidhānā
bhikṣoḥ kathaṃcit kathayāṃ babhūva || 56 ||

mahāmuniḥ kāruṇiko jagaddhitaṃ
vihāya dagdhānuśayendhano vaśī |
pradāya nirvāsyati kāśyapo 'dhunā
janāya śokaṃ kṛpaṇeti rodimi || 57 ||

akampite vādivacaḥpataṅgakaiḥ
pariprakāśīkṛtasatpathāpathe |
munipradīpe parinirvṛtiṃ gate
jagattrayavyāpi tamo bhaviṣyati || 58 ||

niśamya cedaṃ vanadevatāvacaḥ
sa marmaṇīvābhihataḥ śiteṣuṇā |
papāta bhūmau vinimīlitekṣaṇaś
cirāt samutthāya ca paryadevata || 59 ||

apṛcchad enaṃ vanadevatotsukā
pracakṣva bhikṣo kim iti prarudyate |
sa mātulo me bhagavān iti vyathāṃ
kathaṃ na yāsyāmi sa cedam abravīt || 60 ||

manoharaṃ vākkusumaṃ jinadrumād
gṛhītam atyalpam idaṃ pramādinā |
jagattrayakleśaparaṃparāharaṃ
mayā na labdhaṃ phalam alpabuddhinā || 61 ||

idam manaḥsadmani me kṛtāśrayaṃ
nirodhakaṃ muktipathasya dāruṇam |
vibhidya kasmān na gato 'si nirvṛtiṃ
tathāgatendor vacanāṃśubhis tamaḥ || 62 ||

atha sā devatā taṃ bhikṣum idam avocat | alam alam ativiṣādena | yāvan na nirvāṇam upagacchati sa bhagavāṃs tāvad eva bhavantaṃ man-

traprabhāvād ākāśena neṣyamīti | anukampitaḥ syām aham bhavatyety uktavati tatra tathāgatabhāgineye sā devatā tasmād aśokān mantraparijaptāni kusumāny ādāya mamainam aśokakusumāñjalim īkṣamāṇo nabhasā gacchantīm mām anugacchety uvāca |

athānvagāt tāṃ nabhasā sa devatām
aśokapuṣpāñjalibaddhalocanaḥ |
kṣaṇena cāgamya tathāgatāntikaṃ
jagāda bāṣpaṃ visṛjan muhur muhuḥ || 63 ||

pramādinaṃ bālam apetadhīplavaṃ
nimagnam ajñānamahāpayonidhau |
munīndra māṃ duḥkhamahormipīḍitaṃ
kṣaṇād anuttārya kathaṃ nu gacchasi || 64 ||

iti bruvāṇaṃ parigadgadākṣaraṃ
kṣarantam asraṃ kaluṣīkṛtekṣaṇam |
kṣaṇād vimokṣāya nivartya kāpathāt
pathā viśuddhena ināya taṃ jinaḥ || 65 ||

athārhatphalabhāginaṃ bhāgineyaṃ kṛtvā sakalaṃ ca lokaṃ vacanāṃśubhiḥ prakāśya kāśyapaḥ samyaksaṃbuddhaḥ parinirvavau | parinirvṛte ca tatra bhagavati śokavaśīkṛteṣu surāsurakinnaramahoragayakṣamanuṣyeṣu nabhasaḥ paripatati mandārakusumavarṣe sā devatā śokavaśād iti tat tad vilapitum ārebhe |

siṃhāsanopaviṣṭasya vākpuṣpāni vimuñcataḥ |
kasya śroṣyati loko 'yaṃ dharmārthī dharmadeśanām || 66 ||

tvayi nātha paraṃ jyotiḥ prāpte 'stam iva bhāskare |
tamasā durnivāreṇa nimīlitam idaṃ jagat || 67 ||

adya tvayi gate śāntim aśāntena manobhuvā |
jagan mohayituṃ nūnaṃ punar āropitaṃ dhanuḥ || 68 ||

gate munau śāntim anāśrayā vayaṃ
kva viśramiṣyāma udīrṇamanyavaḥ |
guṇair iti jñeyapathānugāminā
munīndra vikruṣṭam iva tvayā vinā || 69 ||

bhavantaṃ bodhāya praṇidhim avalambya tribhuvane
bhramantaṃ sattvārthaṃ sthiradhiyam ahaṃ nojjhitavatī |
parityajya tvaṃ māṃ kim iti jananīṃ vatsala gataḥ
prayāte tvayy evaṃ ruditam iva dīnaṃ karuṇayā || 70 ||

atha sa bhikṣur abhyadhāt | alam alaṃ devate viṣādena na kvacid iyam anityatā na praharati yatredṛśasyāpi bhagavato vajragurusārasyābhāva iti | atha sā devatā kathaṃcid ātmānaṃ dhīrayitvā praṇidhim iti cakāra |

mām āgamya yathānena bhikṣunāsāditaṃ phalam |
tathā śākyamuneḥ śiṣyaḥ paścimaḥ syām ahaṃ tadā || 71 ||
arhatphalaṃ samāsādya nirvāṇasamaye muneḥ |
tasmāt prāk parinirvāyāṃ soḍhuṃ śokam aśaknuvan || 72 ||

atha bhagavāṃs teṣāṃ bhikṣūṇāṃ purastād idaṃ varṇayitvā punar uvāca |

yāsāv aśokanilayā babhūva vanadevatā |
sa parivrāṭ subhadro 'yaṃ bhadracetā mahāmatiḥ || 73 ||

praṇidhānavaśād eṣa mama śrāvakatāṃ gataḥ |
prathamaṃ mama nirvāṇāt tasmād eva ca nirvṛtaḥ || 74 ||

iti jātakam etad adbhutaṃ
vidhivac chākyamuniprakāśitam |
viduṣāṃ manasaḥ praśāntaye
prathanīyaṃ madhurābhidhāyinā || 75 ||

parahitakaraṇārthaṃ khyāpitātipratijñair
api vipadi na mukto vīryasaṃnāhabandhaḥ |
iti pariviganayya prāptum atyantaniṣṭhāṃ
bhuvanahitavidhāne mā sma gātālasatvam || 76 ||

|| iti mṛgajātakam ||

32. Siṃha

tṛṇam api rakṣanti budhā yatnena mahīyasānyanikṣiptam |
prajñāguravaḥ kiṃ punar aśrāntāḥ prāṇinikṣepam || 1 ||

tadyathānuśrūyate

dhautarajatastambhānurūpasatuhinaśikharāgraskhalanaparijarjarīkṛtajaladharasya muktācūrṇanikaradhavalaprāleyoparivyādhagaṇānusṛtacamarakhuramārgasya haravṛṣabhaviṣāṇollekhaviṣamīkṛtavividhakukṣer anekabhūrjasaraladevadārunamerupadmakavanaśyāmanikuñjasya prasṛtanirjharasalilakṣālitamūlabhūmeḥ kṣaṇadāsamayajvalitamahauṣadhitvāt kṛtapradīpasahasrasyeva vidyādharamithunaparibhogasurabhīkṛtamānasasarastīraparyantalatāgṛhakāntarasya kvacit kesaritalaprahāravinipātitabhītaprasphuritanyaṅkucaraṇakṣepotkhātatṛṇasya kvacid umācaraṇatalālaktakāṇkitaśādvalaśyāmabhūmer anyatra śakunituṇḍakhaṇḍitapariṇatataruphalākīrṇopavanāntarasya pavanavitanyamānoccāvacakusumagandhasurabheḥ surabhimāsaprārabdhaviṭapimukulāṅkurasya kuraravinipātaśabdabhītaśakunikulavimucyamānagaṅgātīrasalilasya salīlakinnaramithunagītaśravaṇaniścalamṛgakulasya tuṅgaśikharatayā kṣīrasāgarasyevoccatām upagatasya himagirer ekadeśe sādaram iva tarubhiḥ kusumārcitadvāraśilātalāṃ haritatṛṇāṅkurodbhedaśyāmaparyantāṃ vikacakamalena sarasābhyalaṃkṛtasamīpām anatimahatīṃ guhām adhyāvasann atibahalaharidrāsalilābhiṣiktadukūlasūtraparipiṅgakesaraniruddhakandharaḥ kisalayasukumāralolatarajihvaḥ kiṃcitparimlānātimuktakakusumarāśiparipāṇḍuvigrahaḥ śaśikalākoṭikuṭilatīkṣṇadaṃṣṭraḥ pṛthūraskaḥ pīvaraprakoṣṭhaḥ pratanumadhyaḥ sphuritakhadirāṅgārakapilanayanayugalaḥ śyenatuṇḍavṛjinanakhāṅkuraḥ śyāmaprāntavāladhir alaṃkāra iva tuhinagirer aninditāṅgo nāma kadācid anuttrāsitadviradamṛgo mṛgādhipatir bodhisattvo babhūva |

avetya tasyātha nisargabhadratāṃ
muner iva prāṇiṣu bhadracetasaḥ |

svabhāvabhadrāḥ kamanīyalocanā
mudā mṛgā bandhum ivainam anvayuḥ || 2 ||

śamānvitaḥ kesaravalkalākulo
mṛgānuyāto mṛgarājatāpasaḥ |
śanaiḥ sa niṣkramya guhoṭajāntarāc
cakhāda pakvāni phalāni śākhinām || 3 ||

phalopayogāya vanāntare caran
sa khelagāmī calacārukesaraḥ |
mahāgṛhasthair atithipriyair iva
pratīkṣyate smātithivan mahīruhaiḥ || 4 ||

guhāntarān niṣpatato himātyaye
prakāśatālor atimātrajṛmbhaṇāt |
tatāna tasyāṅgasukhaṃ puraḥ śanair
divākaraḥ prābhṛtavan navātapam || 5 ||

ayaṃ mṛgāṇāṃ patir atra bhūdhare
patatriṇāṃ tārkṣa ivoruvikramaḥ |
itīva tasyopari jātasaṃbhramā
niśākaracchattram adhārayan niśā || 6 ||

papau sa yasyāṃ sariti kṣapākara-
prasannam ambhaḥ śiśiraṃ taṭasthitaḥ |
kṛtārtham ātmānam amanyateva sā
sphuṭaṃ jahāseva ca phenapaṅktibhiḥ || 7 ||

himācalas tena viśuddhacetasā
mahātmanā kesariṇā samāśritaḥ |
mahāntam ātmānam atīva bhāsato
mudeva mene kanakācalād api || 8 ||

kva ca bhuvanabhayaṃkaraṃ haritvaṃ
kva ca karuṇāsya garīyasī mṛgeṣu |
iti munim iva taṃ sthitaṃ himādrau
mṛgaripavo 'pi mṛgādhipaṃ praṇemuḥ || 9 ||

atha kadācit tasya mṛgapater avanipater iva salīlam āsannakusumitalatā-
nartakīkisalayāṅgulisamāhanyamānamadhukaraśreṇivīṇāśabdaramaṇīye

prasṛtanirjharamṛdaṅgadhvanipravartitamayūralāsake guhādvāre samupaviṣṭasya purastān niṣpīditālaktakagulikāparipāṭalamukham abhinavāmalakīphalānurūpanayanam āttapariṇatodumbarābhyāṃ śāvakābhyām adhyāsitaskandhaṃ phalarasārdramalinakarāṅgulīkaṃ vānaramithunam abhipraṇamyovāca ।

aninditam aho karma tava vākkāyacetasām ।
aninditāṅga ity etat tvannāmānuguṇaṃ smṛtam ।। 10 ।।

aho tyāgakṣamāvīryagāmbhīryakaruṇādayaḥ ।
tvadguṇāḥ guṇināṃ śreṣṭha munīn apy atiśerate ।। 11 ।।

aho vṛttena śuddhena bhavataḥ śuddhacetasaḥ ।
paraṃ mārdavam ānītaṃ krūrāṇām api mānasam ।। 12 ।।

dhanyo 'yaṃ dhanyahimavān himacchannaśilātalaḥ ।
iti dhīrasvabhāvena yas tvayā samupāśritaḥ ।। 13 ।।

tasmād imau śiśū bhīmavyāladarśanabhīrukau ।
nikṣipya tvayi gacchāvo vanam āvāṃ phalārthinau ।। 14 ।।

upādāya phalaṃ yāvad āvrajāvo vanāntarāt ।
rakṣaṇīyau tvayā tāvad etau capalagātrakau ।। 15 ।।

kāpeyaṃ capalatvaṃ ca tulyakālam idaṃ dvayam ।
tasmād ābhyāṃ kṛtā bādhā soḍhavyā bhavatā kṣaṇam ।। 16 ।।

duḥkhāny api garīyāṃsi parārthapratipattaye ।
sahanta eva dhīmanta ātmasaukhyānapekṣiṇaḥ ।। 17 ।।

bhayam icchati yo hartum atyantam bhīrucetasām ।
manaḥsaṃtāpinīṃ pīḍāṃ sa kathaṃ na sahiṣyate ।। 18 ।।

iti samabhihitaḥ sa tena siṃhaḥ
kapimithunena sutābhirakṣaṇāya ।
nṛpa iva pararakṣaṇakṣamo 'pi
kṣaṇam idam ākulatām gataḥ pradadhyau ।। 19 ।।

śakyate hi mahān api kanakarāśir anyanikṣipto 'bhirakṣitum । katham imau capalaprakṛtī vānaraśiśū rakṣaṇīyāv iti । atha vā yena mayā sakalam

eva saṃsārabhayāj jagat paripālanīyaṃ so 'ham etau na paripālayiṣyāmīti na tu yuktam idaṃ mayā vitarkayitum iti sa mahātmā viniścitya tat pravaṅgamithunam uvāca |

tad gacchataṃ tuhinaśailam imaṃ vigāhya
tuṅgaiḥ snubhir gaganamadhyam ivollikhantam |
svādūni śīghrataram ānayataṃ phalāni
premṇā śiśudvayam idaṃ paripālayāmi || 20 ||

atha tat kapimithunaṃ bodhisattvasamīpe tat putrakadvayaṃ vinikṣipya sāntvayitvā ca tvaritataragamanaṃ phalopanayanāya himavadvanāntarāṇi paribabhrāma | aciragatayoś ca tayoḥ kapyos tasmin mahātmani kesariṇi pitarīva tau kapiśāvau premābabandhatuḥ | aninditāṅgaś ca tābhyāṃ pariṇatisvādūni śithiladaśanaprāntagṛhītāni phalāni prāyacchat | tau ca prakṛticapalatayā tasya mahātmanas tāṃ tāṃ viheṭhanāṃ cakratuḥ |

guhājiropāntavane manohare
hareḥ suṣupsoḥ sukhaśītamārute |
rutena tau vānaraśāvakau muhur
muhūrtanidrāsukham asya jaghnatuḥ || 21 ||

nidrānimīlite kiṃcit punas tasya vilocane |
aṅgulibhyāṃ tutudatuḥ sphuliṅgāpiṅgatārake || 22 ||

sukhaṃ tasyopaviṣṭasya sthitvācakitam antike |
prānte lāṅgūlam ādāya samācakṛṣatur muhuḥ || 23 ||

saṭā vyālambya pṛṣṭhaṃ ca tasyāruhya punaḥ punaḥ |
sahajāc cāpalād dūram utpatyotpatya petatuḥ || 24 ||

vidyamāneṣv api puraḥ prabhūteṣu phaleṣu tau |
jighatsor ānanāt tasya samācikṣipatuḥ phalam || 25 ||

iti duśceṣṭitaṃ tat tat tayor vānaraśāvayoḥ |
karuṇābhadracittatvāt sa sehe putrayor iva || 26 ||

sarvatra samacittānāṃ sukhaduḥkhānapekṣiṇām |
satāṃ sarvadhurīṇānāṃ na kvacit khidyate manaḥ || 27 ||

atha kadācid atiparuṣavipulapakṣasaṃghātaḥ kuṭilakarkaśanakhāgraḥ

prakṛtiraudranayanaḥ kvacid alabdhapiśitāhāraḥ paribhramya gaganatalaṃ niśātakṣuratīkṣṇatuṇḍaḥ kṣurako nāma gṛdhraḥ saśabdavegaḥ sahasāvapatya tau bodhisattvasamīpavartinau phalāsvādena calitadhavalatanudantapaṅktī vānaraśiśū bhayavivṛtavikṛtamukhakau virasatara-vyāhṛtī caraṇābhyām ādāya tvaritataram antarīkṣam utpatya himagiriśikhare vyalīyata | bodhisattvo 'pi ca kaṣṭaṃ kaṣṭam ity abhidhāya yady aham enaṃ gṛdhraṃ parākrameṇābhidraveyaṃ punar ayam utpatyānyatra viṣamatare śikhare nilīya pravagaśiśudvayam idam vipādayet | sarvathā nedaṃ kapiśiśudvayaṃ mayā śakyate draṣṭum |

abhivardhitavedanākulākṣaṃ
virasavyāhṛtilakṣyatālurandhram |
udarasrutaśonitārdraroma
kṣudhitaśyenavilupyamānamāṃsam || 28 ||

anena gṛdhreṇa viluptamāṃsake
prakāmam asmin kapiśāvakadvaye |
phalāny upādāya tayor upetayoḥ
kim adya śakṣyāmy abhidhātum agrataḥ || 29 ||

pātuṃ gatau capalakau saraso jalaṃ nu
vṛkṣaṃ phalārtham abhiruhya nu kiṃ niviṣṭau |
syātām imāṃ kim atha vādriguhāṃ praviṣṭau
vyālena kenacid utātra vipāditau tau || 30 ||

tūṣṇīṃ sthito mṛgapate kim adhomukhas tvam
ācakṣva tāv iha śiśū kva gatau bhavetām |
itthaṃ tayoḥ pravagayoḥ paridīnadṛṣṭyoḥ
śroṣyāmi vihvalapadāni kathaṃ vacāṃsi || 31 ||

upalabhya cirāt tayor abhāvaṃ
sutayoḥ kundavipāṇḍudantapaṅktyoḥ |
samupetya śucā kariṣyatas tau
baḍiśottāritamīnavepanāni || 32 ||

tad idam atra prāptakālaṃ manye |

yāvad vyāghranakhāṅkurākṛtibhṛtā cañcvā vibhidyodare
gṛdhro 'yaṃ kapiśāvayor bhayavator antrāṇi nākarṣati |

gatvā tāvad ahaṃ himādriśikharaprāntaṃ niveśyonmukhaḥ
sāntvenainam upāyapūrvakam ahaṃ neṣyāmi dharmyāṃ sthitim
|| 33 ||

iti vicintya sa mahātmā gṛdhrasamīpam āgamyovāca | bho śakunivara mama haste pitṛbhyām etau śāvakau nikṣiptau tan na yuktaṃ bhavato vivṛtadaśanadīnamukhakau virasasvarau vipādayitum enāv iti |

nūnaṃ tavāpy apatyāni bhūtapūrvāṇi santi vā |
yādṛśo bhavatas teṣu sneho 'nyasyāpi tādṛśaḥ || 34 ||

iti kāruṇyam ālambya mā vadhīḥ kapiśāvakau |
tṛptir ātyantikī nāsti bhuktvāpy enau tavāturau || 35 ||

dhig aho jīvitaṃ tasya dhig ātmasneham īdṛśam |
yaḥ śarīrakaleḥ puṣṭiṃ karoti parahiṃsayā || 36 ||

ajñānāj jāyate snehaḥ sadoṣe 'pi śarīrake |
tatpuṣṭaye karoty ajño nimittakarma durgateḥ || 37 ||

ātmātmīyavinābhāvād yaḥ śūnyaṃ sarvam īkṣate |
tasyābhūtavikalpotthaṃ na ruṇaddhi manas tamaḥ || 38 ||

tamo'bhāvād yadā tattvam āsādayati kovidaḥ |
tadā bhavati mokṣāya śubhāśubhaparāṅmukhaḥ || 39 ||

siṃhān nānyo māṃsabhuk kaścid asti
krūro veti spaṣṭam etat pṛthivyām |
saiṃhīṃ kaṣṭāṃ yonim apy āśrito 'haṃ
necchāmy etāṃ prāṇihiṃsām adharmyām || 40 ||

mṛgam iha gahane mṛgendrajuṣṭe
mṛgaripuṇābhihataṃ svayaṃ mṛtaṃ vā |
khagavara nabhasi bhraman nirīkṣya
drutagatir atsyasi tasya māṃsam etya || 41 ||

kṣudham api mahatīṃ tato 'dhivāsya
jvalanaśikhām iva deham uttapantīm |
narakanipatanāya mā sma kārṣīr
akuśalam īdṛśam ujjhitāpramādaḥ || 42 ||

antaḥsattvāsthisaṃdhisphuṭanataṭataṭāśabdahuṃkārabhīmāḥ
saṃtanvantaḥ sphuliṅgānikaram uruśikhālohitadhyāmabhīmāḥ ।
lolajvālākalāpā narakahutabhujaḥ sūribhiḥ kathyamānāḥ
kurvanty ādhiṃ janasya śravaṇam api gatāḥ kiṃ punaḥ saṃ-
spṛśantaḥ ।। 43 ।।

āyasyāṃ kūṇitākṣaṃ jvalitahutavahasparśasaṃtāpitāyāṃ
kumbhyāṃ gāḍhaṃ nadantaṃ kvathitaparicalattailapūrṇāsya-
kaṇṭham ।
ālokyālekhyabhittau likhitam api naraṃ nārakaṃ pacyamānaṃ
hiṃsro 'pi krūrabhāvāt ka iva na viramed durgatiprāptihetoḥ ।। 44 ।।

śrutvā durgatiduḥkhāni viramaty aśubhān na yaḥ ।
so 'naddhāpuruṣākāraḥ pāṣāṇahṛdayo 'pi vā ।। 45 ।।

atha sa gṛdhro bodhisattvadharmadeśanāprasāditamatir abhipraṇamyovāca । mṛgapate prakāśitam idam bhavatā bālalakṣaṇam । paṇḍitalakṣaṇam idānīṃ vyākhyātum arhasīti । atha bodhisattvaḥ prasannamanasam enam avetyovāca । yady evam ataḥ śrūyatām paṇḍitalakṣaṇam iti ।

alābhe lābhe vā suhṛdi hitavāci dviṣadi vā
stutau nindāyāṃ vā mahati vibhave vā vipadi vā ।
vikāraṃ yo nāyāty upaśamaviśuddhena manasā
sthitaḥ sa prājñānām upari saviteva dyutimatām ।। 46 ।।

athavā kim anena bhavataḥ paṇḍitalakṣaṇaśravaṇena । vimucyatām etau kapiśāvakāv ātmanam evāhaṃ te pradāsyāmīti ।

tvam addhi māṃsaṃ piba śoṇitaṃ ca
mamākṣiṇī coddhara niścalasya ।
itīdam uktvā vinimīlitekṣaṇaś
ciraṃ viniṣkampatanur babhūva saḥ ।। 47 ।।

dadhvāna dundubhir atha dhvaninā digantān
āpūrayan surapateḥ puramadhyavartī ।
gṛdhrāya dattatanum ānamitaiḥ śirobhiḥ
siṃhaṃ sthitā nabhasi tuṣṭuvire ca siddhāḥ ।। 48 ।।

cacāla bhūś calitasuvarṇabhūdharā
visismiye tridaśagaṇaḥ savāsavaḥ |
udīritastutibhir ahīśvarair api
prapātitās tadupari puṣpavṛṣṭayaḥ || 49 ||

atha kesariṇo guhāntike
nidadhau vānaraśāvakau khagaḥ |
nakhabhinnatanū viniścalau
bhayamūrcchāvinimīlitekṣaṇau || 50 ||

śanair upāgamya ca bodhisattvam
utthāpayāmāsa sa gṛdhravaryaḥ |
sthito 'gratas tasya vinītabhāvo
jagāda bhaktyā stutim īdṛśīṃ ca || 51 ||

dayālutā kveyam aho tavocchritā
kva siṃhateyaṃ jagato bhayaṃkarī |
cirāya kenāpi viśeṣahetunā
bhavān muniḥ ko 'pi mṛgādhipāyate || 52 ||

prajñāvalambi yasyaiva samaduḥkhasukhaṃ manaḥ |
sa eva prāṇamūlyena krīṇāty āpadgataṃ param || 53 ||

tvādṛśā na bhaveyuś cet sthirāḥ sajjanasetavaḥ |
duḥkhodanvati majjeyur agādhe mahati prajāḥ || 54 ||

imām ākarṇya kalyāṇīṃ bhavato dharmadeśanām |
adyārabhya kariṣyāmi vairiṣv api dayām aham || 55 ||

pṛcchāmi ca bhavantaṃ kiṃ punar anena tapasā padam abhilaṣasīti | bodhisattva uvāca |

anādisaṃsāravivartanaśrama-
prabādhanāduḥkhaparaṃparāhatam |
jagat samuddhartum idaṃ bhavodadhes
tathāgatatvāya mamāyam ādaraḥ || 56 ||

gṛdhra uvāca | īdṛṅ mahāprajñasya bhavato na durlabhaṃ bauddhaṃ padaṃ sarvathā |

gambhīrair adurāsadaiḥ sadasatāṃ vijñātṛbhiḥ karmaṇāṃ
śāstrāviṣkṛtabuddhibhiḥ parahitavyāpārasaktātmabhiḥ |
sādhvīnām avagantṛbhir bhavabhidāṃ tāthāgatīnāṃ girāṃ
mohacchedi bhave bhave bhavatu no yuṣmadvidhaiḥ saṃgatam
|| 57 ||

guhāntike mayā tatra sthāpitau kapiśāvakau |
tasmān mām adhunā sādho visarjayitum arhasi || 58 ||

bodhisattva uvāca | aho paṭuvijñāno 'si yat tvayāyam asmadupadeśo gṛhītaḥ |

bodhyaṃ bandhugirā sphuṭīkṛtam api sthūlaṃ na gṛhṇāti yaḥ
sūkṣme vastuni tasya śāstraviṣaye vyarthaṃ matiḥ khidyate |
draṣṭuṃ yasya na śaktir asti bhavanadvāraṃ prakāśe sati
cchidraṃ sūkṣmataraṃ sa jātatimiraḥ sūcyāḥ kathaṃ drakṣyati || 59 ||

upadeṣṭari saty api pramādī
na hi bālo mativāmatāṃ jahāti ||
ṛjutām upanītam apy abhīkṣṇaṃ
punar āgacchati vakratāṃ śvapuccham || 60 ||

upadiṣṭapathaḥ prasannaśāstrair
anavācīnamatir na yāty amārgam |
paṭubhadramanāḥ parītadehaḥ
paṭubhir veṇudharair iva dvipendraḥ || 61 ||

ayam akṣagaṇaḥ susaṃyato
na vikāraṃ kurute vipaścitaḥ |
sugṛhītaphaṇo bhujaṅgamo
na hi śaknoty aparāddhum aṇv api || 62 ||

apakāraphalaṃ janasya gāḍhaṃ
padam aiśvaryam asajjane tanoti |
haritālam aher niṣiktam antar
vadane tīvrataraṃ viṣaṃ karoti || 63 ||

jitam indriyavairibhiḥ pramādāj
janam icchā vinipātayaty anarthe |

pravilīnasuvarṇadarśanīyā
śalabhaṃ dīptir iva sphurantam agnau || 64 ||

avipaścitam indriyārthasaktiḥ
puruṣaṃ pātayati svadharmamārgāt |
ślathabandhanaruddhanābhimūlaṃ
phalam agrād iva pādapasya paktiḥ || 65 ||

na ced bhaveyuḥ prakṛtiprabādhanā
viṣadrumāśīviṣaśastravahnayaḥ |
asajjanasyāvilatīkṣṇacetasaḥ
samā bhavet kena punaḥ sahopamā || 66 ||

akāraṇakrodhaka uṣṇabhāṣaṇaḥ
khalo bhṛkuṭyā viṣamīkṛtekṣaṇaḥ |
anekarandhrotthitabhīmapannagaḥ
karoti valmīka ivādhikaṃ bhayam || 67 ||

niśātayā roṣaśilātale dṛḍhaṃ
paropaghātāya mudābhyudīrṇayā
dunoti kaṃ nāma na gocaraṃ gataṃ
gatatrapo vāgasidhārayā khalaḥ || 68 ||

śaṭhatvasaṃnāhabhṛtaḥ khalāś ciraṃ
durāvarāś cendriyasainyamadhyagāḥ |
aruṃtudaḥ sādhujane 'pi niṣkṛpāḥ
kṛpāṇadhārām iva pātayanti gām || 69 ||

budho na viśvāsam iyād asajjane
vinītaveṣe 'pi manojñavācy api |
surūpadeho 'pi kalasvano 'pi san
na kiṃ mayūraḥ sphurato 'tti pannagān || 70 ||

yadīṣyate cittakuṭumbapoṣaṇaṃ
cirāya vā dhīmahiṣīvivardhanam |
ato vipaścijjaladodaye sati
prakīryatāṃ sadguṇabījam ātmani || 71 ||

cirāya satsaṃgataśuddhamānaso
na yāty asatsaṃgatam ātmavān naraḥ |

manoharendīvarapuṣpagocaro
na jātu bhṛṅgaḥ kuṇape nilīyate || 72 ||

raṇagatasya yathā ratir udbhavaty
anaparāddhaśarasya dhanuṣmataḥ |
guṇaśarair atidūranipātibhiḥ
prahatadoṣaripoḥ sudhiyas tathā || 73 ||

ativiśuddham ahāryam akṛtrimaṃ
guṇavibhūṣaṇam āryajanārcitam |
samupalabhya narasya na jāyate
suravarābharaṇeṣv api vismayaḥ || 74 ||

sukham atyantam anvicchan guṇānāṃ vā samudbhavam |
asajjanam atas tyaktvā kalyāṇaṃ mitram āśrayet || 75 ||

na jātu prītaye sādhor anāryajanasaṃgatam |
snātasya tīrthasalilaiḥ śukletaram ivāmbaram || 76 ||

saṃparkeṇa tamobhidām jagadaghapradhvaṃsināṃ dhīmatāṃ
krūro 'pi prakṛtiṃ vihāya malinām ālambate bhadratām |
yat tṛṣṇāglapito 'pi necchati janaḥ pātuṃ tad eva kṣaṇād
ujjhaty ambudharodarasthitam apāṃ patyuḥ payaḥ kṣāratām
|| 77 ||

tad gamyatām yathāsukham iti bodhisattvenābhihitaḥ sa pakṣī taṃ mahātmānaṃ pradakṣiṇīkṛtya gaganatalam utpatya paribhraman dadarśa rudhirābhiraktanakhamukhaśmaśruṇā vyāghreṇopayujyamānamāṃsam upacitamedaḥpīvaraskandham abhinavamustāsvādanasurabhīkṛtavadanāntarālam avanitalotkiraṇamalinakuṭiladaṃṣṭrādvayam īṣatpaṅkopadigdhaśarīram anatidūrāvasthitagṛdhramaṇḍalaparivṛtam upāntatarunilīnamukharavāyasagaṇāvalokyamānaṃ varāhataruṇam | ālokya caivam acintayad yāvad ayaṃ vyāghraḥ kṛtāhāraparyāptir bhūtvā svanilayaṃ gacchati tāvad aham ekānte tiṣṭhāmīti sthitvā ca krameṇa |

śārdūle pramanasi tatra labdhatṛptau
saṃgatyā svavasatim āgate salīlam |
vārāhaṃ palam upayujya baddhamedaḥ
śyeno 'pi svanilayam ājagāma tūrṇam || 78 ||

mṛgapatir api bhānau kiṃśukottaṃsarāge
sthitavati kanakādrer mūrdhni bhāsvanmayūkhe |
taruviṭapakulāyālīnacañcadvihaṅga-
calitamṛdusaṭāntaḥ svaṃ nivāsaṃ jagāma || 79 ||

dṛṣṭvā ca tau kṣurakanakhavibhinnatanū tanūbhūtaceṣṭau mūrcchāvaśavinimīlitanayanau kapiśiśū duḥkhāyamānahṛdayo bhavatu salilābhiṣekeṇānayor mūrcchāpanodaṃ kariṣyāmīti vicintya |

niruddham ambhastaṭasevibhir vibhir
nirantaram pallavavidrumair drumaiḥ |
śanair upetāli kuśeśayāśayā
vyagāhatāpiñjarakesaraḥ saraḥ || 80 ||

avagāhya ca tat saro mahad
drutam uttīrya vilambikesaraḥ |
sa guhāntikam āgaman muhuś
caraṇanyāsavibhugnaśādvalam || 81 ||

śitagṛdhranakhakṣatāṅgayor
atha śākhāmṛgaśāvayos tayoḥ |
upari tvaritaṃ sa kesaraṃ
salilasrāvi dudhāva kesarī || 82 ||

harikesaravārisicyamānau
gurumūrcchāpagamād upetasaṃjñau |
udamīlayatāṃ vilocanāni
sphuritottānamukhau pravaṅgaśāvau || 83 ||

gṛdhrātibhītaparivepitakātarāṅgau
tau tasthatur mṛgapateś caraṇāntam etya |
ālolapallavamanoharayātha so 'pi
snehena tau rasanayā muhur ālileha || 84 ||

vṛntacyutaṃ pariṇataṃ phalam ādayitvā
premṇā muhuḥ svatanayāv iva sāntvayitvā |
khadyotadīpataralāṃ svaguhāṃ praviśya
suṣvāpa tau sa parirabhya sukhaṃ niśāyām || 85 ||

krameṇa ca parimlānamālatīkusumaśekharaparidhūsaraniśākaraparimu-

cyamānapaścimadigbhāgāyāṃ svavasatisthānotthitamātraharinadaśanā-
daśyamānatṛṇāṅkurāyāṃ pūrvasaṃdhyāsaṃrajyamānasāgarasalilāyāṃ
praviralībhavannakṣatragaṇāyāṃ kamalavanaprabodharamaṇīyatarasali-
lāśayāyāṃ taruviṭapāvataraṇacalitaśikhikalāpamanoharataravanāntarā-
yām apagatāyāṃ rātrau guhāsamīpatarulatākusumaparyantasaṃcāriṇī-
bhir alikulāvalībhiḥ sādaram upagīyamāna ivāninditakarmāninditāṅgaḥ |

tapane tapanīyakumbhavad
diśam ākrāmati śātamanyavīm |
śanakaiḥ kapiśāvakānvitaḥ
sphuritālambisaṭo viniryayau || 86 ||

atha gṛhītaphalaṃ phalalubdhakau
svatanayāv avalokayituṃ mudā |
mṛgapater vasatiṃ drutam utsukaṃ
pravagayor mithunaṃ drutam āgamat || 87 ||

upagataṃ gatamānamadodayo
mṛdupadaṃ mṛduvāk karuṇānvitam |
kṛtanamaskṛti tan mithunaṃ hariḥ
kuśalapūrvam abhāṣata lokavit || 88 ||

kapiśāvakayoḥ sarvam yathāvṛttam anukramāt |
tataś caramam ācakhyau gṛdhrāpaharaṇaṃ tayoḥ || 89 ||

atikrāntām atha śrutvā vyāpadaṃ putrayoḥ śucā |
gṛdhrakṣatāni gātrāṇi tayoḥ paspṛśatuḥ kapī || 90 ||

ūcatuś cedam ārdrārdraṃ stutiyuktaṃ mṛgādhipam |
bhavatā rakṣatā putrāv āvām api surakṣitau || 91 ||

tanvan dharmakathāgaṅgāṃ cihnito guṇasānubhiḥ |
yaśastuhinasaṃchanno jaṅgamas tvaṃ himācalaḥ || 92 ||

ye na mānti tanor antar asaṃkhyā bhavato guṇāḥ |
manye kesaratāṃ prāpya te 'mī bahir avasthitāḥ || 93 ||

stimitam udadheḥ kṣubhnāty ambhaḥ patatripatiḥ patañ
jaladapaṭalacchannasyendoḥ prasarpati na dyutiḥ |

tava punar aghavyucchedinyāṃ sthitau sthitam anyatāṃ
na tu gamayituṃ cetaḥ śuddhaṃ rajastamasī kṣame || 94 ||

pālayitvā sutāv etāv āvayor yac chubhaṃ tvayā |
prāptaṃ tenātimahatā labhasva prārthitaṃ phalam || 95 ||

tad imāv upagṛhya putrakau
bhavatā yatnavatābhipālitau |
bahubandhuparītagahvarāṃ
vasatiṃ yāva vanāntare nijām || 96 ||

tena proktau yātam ity utsukau tau
kṛtvā bhaktyā vandanāṃ tasya sādhoḥ |
śāntasthānāt putrakārūḍhapṛṣṭhau
mandaṃ mandaṃ jagmatuḥ kānanāntam || 97 ||

yātoḥ pitroḥ pṛṣṭhamadhyādhirūḍhau
lagnau gāḍhaṃ skandharomṇāṃ samūhe |
vyāvartyeṣal locanāny utsukau tau
bhūyo bhūyo dṛṣṭavantau mṛgendram || 98 ||

taṃ nikṣepaṃ sarvanikṣepasāraṃ
sāraprajñāgocaraḥ so 'rpayitvā |
skandhād bhāraṃ sthāpayitveva bhūmau
khedacchedād bhūyasīṃ prītim āpa || 99 ||

nānyat kaṣṭataraṃ kiṃcit prāṇinikṣepadhāraṇāt |
pratyarpaṇāc ca tasyaiva nānyad asti sukham nṛṇām || 100 ||

tad evaṃ tena bhagavatā tiryaggatāv api vartamānena suciram abhirakṣitaḥ prāṇinikṣepaḥ | tadavasthenāpi ca prajñāparicayaḥ kṛta iti vicintya

yas tena dharmanikṣepo nikṣiptaḥ sādhu tāyinā |
pālanīyaḥ sa yuṣmābhir atyantaṃ sukham icchubhiḥ || 101 ||

|| iti siṃhajātakam ||

35. Śākyasiṃha

vijahati divyam api sukhaṃ tribhuvanahitakāmyayā mahātmānaḥ |
paraduḥkhaṃ hi garīyo duḥkhayati dayāvatāṃ cetaḥ || 1 ||

tadyathānuśrūyate

sakalapāramitādhigamāt pratyāsannabodhiḥ svaprabhayāvabhāsitāṅgaḥ kadācid bodhisattvas tuṣitabhavane samudapādi | sa ca mahātmā tannivāsināṃ devānāṃ dharmyayā kathayā sanmārgam abhiprakāśyaivam acintayat | kṛtayuge hi dharmaparāyaṇo lokaḥ sukham avatāryate satpatham | asmiṃs tu kaliyuge madamānalobharāgadveṣamohavaśīkṛtāḥ prāṇinaḥ sukhalavamohitātmāno durgatiparāyaṇāḥ | tan mayā yuktaṃ bodhim avagamya saṃsārāj jagad uddhartum iti | madhyadeśe ca śraddhāviśuddhamanā lokaḥ | yaś caiṣa śuddhodanaḥ kapilavastuni mahānagare narapatir ayam atīva saccaritena maharṣīn apy atiśete | tad asyaivāgramahiṣyā māyāyāḥ kukṣau janmaparigrahaṃ kariṣyāmīti vicintya niśi suptāyāḥ svapne |

kṛtvā himādridhavalaṃ guruṣaḍviṣāṇaṃ
dānādhivāsitamukhaṃ dviradasya rūpam |
śuddhodanasya vasudhādhipater mahiṣyāḥ
kukṣiṃ viveśa sa jagadvyasanakṣayāya || 2 ||

atha devī mahāmāyā rājñe taṃ svapnaṃ nivedayāmāsa | deva svapne kila mamādya śaradambudharāvadātaḥ ṣaḍdanto gajendro dakṣiṇaṃ kukṣiṃ bhittvodaraṃ praviṣṭa iti | tataḥ sa rājā taṃ svapnaṃ svapnaphalavidāṃ dvijātīnāṃ purastād varṇayāmāsa | te ca brāhmaṇās tam ūcuḥ | mahārāja cakravartī te putro bhaviṣyatīti | sa ca rājā pratītamanās tān dvijātīn satkṛtya visasarja |

sāntaḥpurajanā devī kadācid atha lumbinīm |
jagāmānumate rājñaḥ saṃbhūtottamadohadā || 3 ||

śākhām ālambamānāyāḥ puṣpabhārāvalambinīm ।
devyāḥ kukṣiṃ vibhidyāśu bodhisattvo viniryayau ॥ 4 ॥

taṃ jātamātram atha kāñcanayūpagauraḥ
prītaḥ sahasranayanaḥ śanakair agṛhṇāt ।
māndārapuṣpanikaraiḥ saha tasya mūrdhni
khān nirmale ca vinipetatur ambudhāre ॥ 5 ॥

saṃsthāpito balabhidā jagadekanātho
dhīraḥ krameṇa bhuvi saptapadāni gatvā ।
atyadbhutāṃ giram imāṃ nijagāda śāntāṃ
janmedam antyam iti me tamasām abhāvāt ॥ 6 ॥

tasya prabhātha muṣitāśiśirāṃśudīptiḥ
śāntātmano vasumatīm avabhāsayantī ।
iddhaiḥ pataṅgaśaśinoḥ kiraṇair abhedyaṃ
bhīmāndhakāranarakeṣu tamo bibheda ॥ 7 ॥

ayam ayam mahātmā dharmarājo 'bhiṣikta iti pramuditamanobhir amaraiś cāmbaratale dundubhayo 'bhijaghnire । śibikām cādhiruhya devī bodhisattvam ādāya svabhavanam agamat । athātyadbhutavismitamanāḥ śuddhodanaḥ sarvabandhanamokṣaṃ kārayitvā samucchritadhvajapatākavicitravipaṇimārgam atisurabhigandhodakokṣitavasudhātalam abhinavakusumopahāraśabalarathyāntaraṃ kapilavastunagaram akārayat ।

śabalahariṇakṛtticchāditaskandhadeśaṃ
nicayam analabhāsām udvahantam jaṭānām ।
asitam anasitānāṃ karmaṇām saṃnidhānaṃ
kṣitipatir aśṛṇot khād āpatantaṃ janebhyaḥ ॥ 8 ॥

atha sa rājābhyutthāya taṃ maharṣiṃ viditabodhisattvajanmānaṃ praviśantam abhigamyābhivādyārghapradānādinā ca satkāreṇa satkṛtya kṛtāsanaparigrahaṃ cainaṃ kuśalaṃ pṛṣṭvā dhātryaṅkagataṃ bodhisattvaṃ darśayann uvāca । bhagavan dṛśyatāṃ tāvad ayaṃ me tanayaḥ kiṃ dīrghāyuḥ syād iti । athāsito bodhisattvam ālokya caivam acintayat ।

yathāyaṃ lakṣaṇaiḥ spaṣṭair bhūṣaṇair iva bhūṣitaḥ ।
jagadduḥkhāpanodāya tathā buddho bhaviṣyati ॥ 9 ॥

yadāyaṃ bhavitā buddho yāsyāmi maraṇaṃ tadā |
śroṣyanty asmāt kathāṃ dharmyāṃ ye te dhanyāḥ śarīriṇaḥ || 10 ||

iti cintayatas tasya maharṣeḥ śuddhacetasaḥ |
nayane natapakṣmāgre babhūvatur udaśruṇī || 11 ||

atha śuddhodanaḥ sāśrunayanam asitam avalokya sasaṃbhramam uvāca | niyatam ayam alpāyuḥ | tena bhagavān sāśrulocanaḥ samvṛttaḥ | kaṣṭam avikasitam eva me tanayakamalam idam antakadviradapatir unmūlayiṣyati | asito 'bravīt | alam alaṃ mahārāja śokena | aham ātmānam anuśocāmi | yadāyaṃ viṣayān utsṛjya jarāmaraṇagrastān dehino 'valokya saṃvignamanās tapovanaṃ gatvā buddho bhaviṣyati tadāhaṃ pañcatvam upayāsyāmīty ato mama śokena sāśrum idaṃ cakṣuḥ kṛtam ity abhidhāya gate tasmin maharṣau siddhārtha iti nāma bodhisattvasya kṛtvācireṇaiva kālena gurusakāśād adhigatasarvavijñānasya tasya sadṛśāt kulād yaśodharāṃ nāma varayitvā vadhūm ānindruāya | katham ayaṃ jarāmaraṇarogānabhijña eva me tanayaḥ syād iti vicintya śuddhodano 'ntarbhavana evāntaḥpuramadhyavartinam avicchinnanṛttagītāvalokanaśravaṇaparāyaṇaṃ bodhisattvaṃ kārayāmāsa | sa ca yaśodharāyāṃ rāhulaṃ nāma tanayaṃ janayitvā kadācid gītopanibaddhāni pramadavanāni śrutvā bahirniṣkramaṇāya buddhiṃ kṛtvā pitrābhyanujñāto rathavaram adhiruhya kṛtaśobhāṃ kapilavastuvīthīm ālokayan paricacāra |

śrutvātha taṃ parijanān nayanābhirāmaṃ
sākṣān manobhavam iva śravaṇāyatākṣam |
taddarśanaṃ prati samutsukamānasānāṃ
ceṣṭā babhūva vividhā nagarāṅganānām || 12 ||

atha kācid asamāptamaṇḍanārdratilakābhyalaṃkṛtalalāṭamadhyā śravaṇaparicyutakuvalayotthāyāñjitaikavilocanā gṛhītaśalākena kamalānukāriṇā hastena paśyainam anaṅgānukāriṇam kumāraṃ gacchantam iti sakhyai darśayāmāsa | kācit punar aho bhāgyavatī yaśodharā yāsya dharmacāriṇīti vicintya ciram enaṃ stimitanayanāpaśyat | aparā punaḥ karadvayāvalambitagavākṣastambhaśālabhañjikeva bhṛśam aśobhata | kim evaṃ rājaputradarśanakutūhalād atitvaritaṃ gacchasi | samutkṣipainam ardhabaddhaṃ stanataṭāt patantaṃ hāram ayaṃ tvam aho capaleti bruvāṇaḥ kupito gurujanaḥ paśyati | kim iti nirvrīḍāsīti kācid aparām upālabdhavatī | kācit punar gurupayodharaikadeśe saṃsparśenārdhāpāvṛtaṃ kapāṭam anujagrāheva | naikākinyās tavaiva kumāradarśanakutūhalaṃ dīyatām tāvad antaram aham api kutūhalavatī rājaputraṃ

draṣṭukāmā kācid ity abhāṣata |

kumāraṃ draṣṭukāmānāṃ tāsām iti visarpaṇāt |
mekhalānūpuradhvāno bhavaneṣu vyatanyata || 13 ||

gacchan narendratanayo 'tha pathi krameṇa
daṇḍārpitapracalapāṇim apetakāntim |
vṛddhaṃ vyalokayad atīva sitottamāṅgaṃ
śuddhādhivāsaparinirmitam ānatāṅgam || 14 ||

atha bodhisattvaḥ sārathim apṛcchat kathaya tāvat kaḥ punar ayam āropitadhanurānataparidurbalāṅgaḥ pariṇatakāśakusumasitaśirasijaḥ śiraḥprakampeṇa kim api pralayann ivālokyate | sārathir uvāca | kumāra jarā nāma sarvalokavyāpinī śarīrendriyapāṭavahāriṇī madanakathātiraskaraṇī kupiteva yūnām yauvanamadam utsārayati yayaiṣa imām avasthāṃ nīta iti | atha sa mahātmā punar uvāca | yadi jarā tāruṇyam evaṃ vināśayati kā nāma ratir asmin pariṇāmini dehe | sūta uvāca | kumāra na kevalaṃ jarā vyādhir api dhātukṣobhasaṃbhūto dehināṃ mahān anarthaḥ | tato 'paro mṛtyur nāma sarvakriyāpaharaṇapaṭur anarthataro yaḥ paricintyamāno 'pi śarīriṇāṃ mahad duḥkham utpādayati | bodhisattva uvāca |

tribhir imair anubaddham aho jagan
maraṇarogajarāribhir anvaham |
mahati nāma bhaye sati dāruṇe
katham idam viṣayaikaparāyaṇam || 15 ||

iti nivartaya sūta rathaṃ laghu
vraja gṛhāya punaḥ kim ihāsyate |
maraṇarogajarāpariśaṅkino
mama bhaviṣyati nopavane ratiḥ || 16 ||

atha rājā saṃvignamanasaṃ bodhisattvaṃ śrutvā tāṃ cāsitasya vācam anusmṛtya bhaviṣyattanayaviyogāśaṅkitamanāḥ sārathaye saṃdideśa | pramadavanam eva kumāro netavya iti | sa ca sārathiḥ prasabham enam upavanam eva praviśyābhihitavān | draṣṭum arhaty āyuṣmān iha hi |

kiṃcit kiṃcit kusumahasitavyaktiśobhāvatīnāṃ
mandaṃ mandaṃ malayamarutā sarpatā nartitānām |

ābhānty āsām upavanalatākanyakānāṃ vijihmāḥ
paryanteṣu bhramadalikulaśreṇiveṇyaḥ kvaṇantyaḥ || 17 ||

atha bodhisattvo rathād avatīrya jarāmaraṇarogacintāparyākulamatir antaḥśalya iva dviradapatir ity abravīt |

dhairyacchidas tanudhiyām virasāvasānāḥ
śāntātmabhiḥ parihṛtā bhujagā ivogrāḥ |
yūno 'pi manmathaparasya jagatsapatnāḥ
paryākulaṃ na hi mano viṣayā haranti || 18 ||

atha sa rājā nṛttagītakuśalāḥ prakāśāṅganā bodhisattvahṛdayāpakarṣaṇāya tad upavanam prāhiṇot | tāś ca kumāram abhigamya madajanitaprāgalbhyās tāṃ tāṃ ceṣṭām āviścakruḥ | atha kācid enam uktavatī paśya kumāra |

vānty ete malayānilāḥ surabhayaḥ puṣpadrumākampinaś
cūtasya bhramaraḥ pradakṣiṇayati prodbhedinīṃ mañjarīm |
cāpāropaṇadīrghasūtrakam imaṃ svasthaṃ tvayā sthīyate
śaṅke codayatīti puṣpadhanuṣaṃ tāradhvaniḥ kokilaḥ || 19 ||

api ca |

svarajaḥkṛtāṅgarāgā bālā sahakāramañjarīkanyā |
bhramaravareṇa bhramatā kṣaṇam iva parihīyate tanvī || 20 ||

aparā punar enam uvāca |

śilīmukhaṃ bhuktalatāvadhūjanaṃ
vilokya tatpuṣparajovidhūsaram |
samīraṇākampitabālapaṅkajā
muhur muhus tarjayatīva padminī || 21 ||

kācit tv enam abravīt |

gacchāmy ahaṃ tava kṛte kusumāni yāvad
etāni sūkṣmamakarandanirantarāṇi
maddṛṣṭibādhinam aśāntagatidvirephaṃ
dūrāt kumāra vinivāraya tāvad eva || 22 ||

aparā punaḥ sahāsam abhitaḥ sthitvainam abhyadhāt ।

ādhūtaṃ bakulajyayā madhukaravyādhūtakiñjalkayā
vinyasyorasi śaṅkhabhaṅgadhavalacchāyaṃ dhanuḥ kausumam ।
gāmbhīryād avadhīrayantam abalās tvām ājighāṃsuḥ smaraḥ
pauṣpaṃ bāṇam ṛjūkaroti niyataṃ saṃmīlitaikekṣaṇaḥ ॥ 23 ॥

bodhisattva uvāca । alam alaṃ bhaginya ebhir asatpralāpaiḥ । na khalu mama saṃvigne manasi saliladhārā iva hutabhuji śṛṅgārakathāḥ samavakāśam adhunā labhante ।

bhaginya iti tat tasya niśamya vacanaṃ striyaḥ ।
mukhāni namayāmāsus trapayā tyaktavibhramāḥ ॥ 24 ॥

hrītaṃ tad yuvatikadambakaṃ viditvā
saṃvignaṃ nṛpatanayaṃ ca śuddhabuddhim ।
tūṇīre niyatam iṣūn nidhāya pauṣpān
savrīḍaṃ dhanur avatāritaṃ smareṇa ॥ 25 ॥

atha bodhisattvas tatra pramadavane ratim alabhamāno 'stam upeyuṣi savitari rathavaram adhiruhya tāś cāṅganā bhavanam ājagmuḥ । tato bodhisattvaḥ śṛṅgārakathām avamanyamānaḥ śayanatale viniviśya jarāmaraṇarogān eva manasi nidhāya cintāparo babhūva । tataḥ śuddhāvāsais tasya mahātmanaḥ saṃvejanāya śayanapālikānām sadya eva nidrāvaktavyatā kriyate sma । tatra ca kāsāṃcid aviralaśabdaśvāsavaśaprakāśadaśanāni vigalitalālālavavyāptaparyantāni vadanāny abhūvan । anparāsāṃ ca kuṭṭimatalaparyastāni praśithilavigalitadukūlatayā pravyaktorūṇi payodharoparivyavakīrṇahārāṇi nikṣiptaviṣamabhujalatāni mṛtānām iva śarīrāṇy āsan । aparā ca murajapuṣkaraviniveśitadviguṇabāhūpadhānavinihitānanā viṣṭarād vinipatya tathaiva śiṣye । kasyāścin nidrāpahṛtāṅguliyatnāt karād adharaviśliṣṭaprathamarandhraḥ pramadānayanatārakānīlo vaṃśaḥ papāta । dviradaviloḍitānām iva kamalinīnāṃ vividhāvasthaṃ tāsāṃ ca rūpam ālokya hasitam iva yaṣṭipradīpaiḥ । atha bodhisattvas tāsām yuvatīnāṃ nindāṃ kṛtvābhyutthāya niṣkramya cchandakam utthāpyovāca ।

imaṃ samuttartumanā bhavārṇavaṃ
tapovanaṃ gantum ahaṃ samudyataḥ ।
atas tvam asmadvyavasāyasiddhaye
mahājavaṃ kanthakam aśvam ānaya ॥ 26 ॥

chandakaś ca śuddhādhivāsaiś codyamānas tad rājaśāsanam anādṛtya tatheti pratiśrutya vāmakakṣyāvinihitāsiḥ kanthakam aśvavaram ānināya I bodhisattvādhirūḍhaṃ tam aśvaṃ paścād vadhryāvalambinā cchandakena saha yakṣakumārāḥ karatalavinihitakhuraṃ prabhātasamaye nabhasā maharṣer arāḍasyāśramasamīpam avatārayāmāsur iti I

atha vyudasyābharaṇāni vigrahāt
sa bhāsitāni sphuṭaratnatejasā I
taraṅginaḥ kokilakaṇṭhamecakāṃś
cakarta khaḍgena śanaiḥ śiroruhān II 27 II

taṃ chandakaḥ samavalokya nirastabhūṣaṃ
svacchaṃ jalāśayam ivāpahṛtāravindam I
saṃtāpitaḥ prabalaśokahutāśanena
muktānibhān nayanavārikaṇān mumoca II 28 II

bodhisattva uvāca I na khalu dharmonmukhe suhṛdi svajane vā tapovanābhiprasthite viṣādaṃ kartum arhati sajjanaḥ I tad gaccha mama gurujanam evaṃ brūhi I

athaveyam tanuḥ kṣīṇā tīvreṇa tapasā mama I
mayā vā tat padaṃ labdhaṃ yad dṛṣṭaṃ tattvadarśibhiḥ II 29 II

chandakaś ca tatheti bodhisattvam abhipraṇamyāśvam ābharaṇāni cādāya krameṇa nagaram āgamya taṃ bodhisattvasaṃdeśaṃ narapataye nivedayāmāsa I śrutvā ca tasya viniścayaṃ sahāntaḥpureṇa śuddhodano bahuvidhaṃ vilalāpa I bodhisattvaś ca lubdhakarūpadhāriṇo devaputrāt svena śaśikiraṇarucinā vasanayugena kāṣāye vāsasī krītvā paridhāya śanaiḥ śanair arāḍasyāśramaṃ jagāma I dṛṣṭvā ca bodhisattvam āgacchantam arāḍaḥ svāgataṃ svāgatam ity abhidhāya svam uṭajam ānīya vetrāsane samupaveśya kuśalapūrvakam ālāpaṃ cakāra I tato bodhisattvas tam apṛcchat I

kīdṛśo bhavatām dharmaḥ katham vā so 'dhigamyate I
tattvaṃ me draṣṭukāmāya vaktum arhati sattamaḥ II 30 II

arāḍa uvāca I śrotum arhati mahābhāga iti I prakṛtivikārayor janmajarāmṛtyavas tattvam ity abhihitam I prakṛtiś ca pañca mahābhūtāny ahaṃkāro vyaktaṃ ceti I vikāraś cendriyāṇi tadarthāś ca pāṇipādavākpāyūpasthaṃ mana ity asya kṣetraṃ vijānāti I tat kṣetrajña ity abhidhīyate I

kṣetrajñaṃ cātmānam avacakṣate tattvavidaḥ | yac cotpādāvasānān maraṇadharmātmakaṃ tad vyaktam iti boddhavyam avyaktam etadviparyayād iti | ajñānaṃ karma tṛṣṇā ca saṃsārahetavo vijñeyāḥ | tritaye cāvasthito jantur na sattvam atikramya vartate | vipratyayāhaṃkārasaṃdehābhisaṃplavāviśeṣānupāyasaṅgābhyavapātāḥ | vipratyayo nāma viparītapravartanam | aham abhidadhāmy ahaṃ vedmīty evamādy ahaṃkāraḥ | yas tv asaṃdigdhān api bhāvān mṛtpiṇḍavad ekībhāvena paśyati sa saṃdeha iti mantavyaḥ | yad eva cāhaṃ tāny evāmūni manobuddhikarmāṇi | yaś caiṣa gaṇaḥ so 'ham ity abhisaṃplavam udāharanti | aviśeṣaḥ punaḥ pratibuddhāpratibuddhayor aviśeṣajñatā prakṛtīnāṃ ca so 'viśeṣa iti boddhavyaḥ | svāhākāravaṣaṭkāraprokṣaṇābhyukṣaṇādayo hy anupāya iti boddhavyaḥ | yatra vastuni saktim upety amedhā manovāgbuddhikarmabhiḥ so 'bhiṣvaṅga ity abhidhīyate | mamedam asyāham iti yad duḥkham abhimanyate so 'bhyavapātaḥ | prāṇināṃ saṃsārahetur ālasyaṃ nāma | tamo moho mṛtyujanmanī | mahāmohaḥ kāma iti saṃjñitaḥ | tāmisraṃ ca krodha ity avagamyatām | viṣādaḥ punar andhatāmisram abhidhīyate | anayāvidyayā pañcaparvayā bāliśo baddhamanā jātyādau mahati duḥkhe punaḥ punar āvartate | tatra cāhaṃ draṣṭā śrotā mantā kāryakāraṇaṃ cety evam avagamya saṃsāre paribhramati | ebhiś ca hetubhir janmasrotaḥpravṛttir dṛṣṭā hetvabhāvāj janmābhāva iti | tatra ca mokṣakāmaḥ pratibuddhāpratibuddhau vyaktāvyakte ca jānīyāt | etac catuṣṭayam avagamya kṣetrajñaḥ sarvaduḥkhanirmuktaḥ padam akṣaram avāpnotīti |

tyaktvādito bhavanibandhanam ādibījam
ādāya liṅgam apavṛttasukhābhilāṣaḥ |
saṃtoṣavān padam anuttamam āptukāmaḥ
śīlaṃ viśuddham upagṛhya vased vanānte || 31 ||

paścāc ca rāgavairāgyaprabhave bhayakṣeme viditvā nigṛhya sarvendriyagrāmaṃ manaḥśamam ālambya tataḥ kāmebhyo viviktaṃ vyāpādādibhyaś ca vivekajaṃ prathamaṃ dhyānaṃ savitarkam āpnoti | sa caivaṃvidhena kāmadveṣavigarhiṇā śamenānvito brahmalokam adhigacchati | tāṃś ca vitarkān manaḥsaṃkṣobhakarān avetya tadvirahitaṃ prītisukhātmakaṃ dvitīyaṃ dhyānam āsādayati | tayā ca prītyā hriyamāṇamanā deveṣv ābhāsvareṣūpapadyate | yaḥ punas tasmāt prītisukhāc cittam uccālayati sa tṛtīyaṃ sukhaprītirahitaṃ dhyānam āpnoti | tat tṛtīyadhyānanimagnamanāś ca śubhakṛtsneṣv amareṣu janma pratilabhate | tādṛśaṃ ca sukham āsādya yo vyapekṣāṃ karoti sa caturthaṃ sukhaduḥkhavirahitaṃ dhyānam upalabhate | tac ca dīrghatvād āyuṣaḥ kecin

muktim evādhyavasyanti । kasmāt sukhaduḥkhavicchedāc cetasaś cāvyāpārāt । asya ca dhyānasya bṛhatphalair devaiḥ sāmānyaṃ phalam ācakṣate vidvāṃsaḥ । tasmāc ca samādher vyutthitaḥ śarīriṇāṃ doṣān ālokya śarīravinivṛttihetor jñānam adhigacchati । tad api ca dhyānam apahāya viśeṣakāṅkṣī rūpād api virajyate । yāni cāsmin duḥkhāni śarīre vidyante tāny ādau buddhyā samavalokayaṃs tato ghaneṣv api dravyeṣv ākāśādhimuktim utpādayati । ākāśagataṃ cātmānam abhisaṃkṣipyānantam ākāśam ālokayan viśeṣād adhigamād ātmakauśalād ātmānam ātmani saṃkṣipya kiṃcin nāstīty ākiṃcanya iti saṃjñām upagataḥ śarīravirahān mukta ity abhidhīyate । bodhisattva uvāca ।

yadi cetayitāsty eva kuto muktir bhaviṣyati ।
tasmin sati pravartante kuśalākuśalakriyāḥ ।। 32 ।।

yathā ca salilabhūmivirahān na bījaṃ kenacit pravirūḍham ālokitaṃ tatpratyayāc ca dṛṣṭaṃ virohad evam ātmāpi gṛhītavyaḥ । karmājñānatṛṣṇātyāgāc ca yo niścīyate mokṣaḥ sati cātmani tatparityāgam nopalabhāmahe । tadaparityāgāc ca kuto mokṣa ity ahaṃkāraparityāgaś ca saty ātmani kuto bhavet । sati cāhaṃkāre sthitam evedaṃ janmasrotasīty abhidhāya ।

arāḍasyāśramāt tasmān niṣkramya sa mahāmatiḥ ।
tapobhir duṣkarais tīvraiḥ śoṣayāmāsa vigraham ।। 33 ।।

nānena tapasā tattvādhigamo bhavatīti ca matvotthāya paridurbalaśarīro bodhisattvo nairañjanāyāṃ sariti snātvā sunandāpratipāditaṃ piṇḍam abhyavahṛtya kālena bhujagarājenābhiṣṭutaḥ ।

sa cāṣapaṅktyātatanīlapakṣayā
parītadehaḥ paripāṭalāṅgayā ।
saroruhāṇāṃ pracalatpalāśayā
srajeva nīlotpalapattramiśrayā ।। 34 ।।

atha mandapadaṃ gatvā dhīmān hemācaladyutiḥ ।
adhastād bodhivṛkṣasya niṣasāda sa bodhaye ।। 35 ।।

tato duhitṛbhiḥ sārdhaṃ cāpam ādāya kausumam ।
ājagāma manoyonis tasya kṣobhayituṃ manaḥ ।। 36 ।।

ājighrantī puras tasya mālatīkusumaṃ navam ।
kācin nyamīlayat kāṃcid dṛṣṭim ālolatārakām ।। 37 ।।

sakhīkarṇe 'bhidhāyānyā kim api smitapūrvakam |
tatra līlāvatī rāmā kāśayantī mukhaṃ yayau || 38 ||

sakāmā darśayanty anyā jagādeti jinarṣabham |
rāmāyāḥ ślathakāñcīkaṃ nitambasrastam aṃśukam || 39 ||

kva ca yauvanam etad indukāntaṃ
kva ca te tapase mano'bhilāṣaḥ |
bhaja kāmam ato nivartayasva
vada kiṃ tapasaḥ phalaṃ tvayāptum || 40 ||

hitakāmyatayā bruve bhavantaṃ
kim ataḥ param āptum icchasi tvam |
gṛhidharmam abādhinaṃ mahāntaṃ
na vihāya kim anyad asti puṇyam || 41 ||

tvadadhigamasamutsukāsu dhīman
kim iyam adayitā manoharāsv apīti |
mukhalavadantī kāminī kāmukāṃ
vadanakamalāni nakhena khaṇḍayantī || 42 ||

yadā ca tāsu bodhisattvaḥ sāvajñam api dṛṣṭiviṣāṇi vikṣipatsv api nānā-ceṣṭāni darśayatsu dhyānastimitākṣa eva tasthau tadā māraḥ pravyā-jahāra | bhīṣayitvainam utthāpayateti |

tataḥ siṃhamukhaḥ kaścit phūtkāreṇa punaḥ punaḥ |
bodhisattvasya trāsārthaṃ vahneḥ kaṇān vyasarjayat || 43 ||

te kṛśānukaṇās tasya kiṃkarasya mukhojjhitāḥ |
nipatantaḥ kṣaṇāj jagmuḥ praphullapuṣpatām muneḥ || 44 ||

śatavaktreṇa tīkṣṇāgrāṃ kṣeptā śaktiṃ yadākṣipat |
vikasatkesaravyūho babhūvotpalaśekharaḥ || 45 ||

daṃṣṭrādhareṇa cānyena vidyudāpiṅgalatviṣā |
kṣiptāny ayoguḍoṣṇāni puṣpāṇi babhūvuḥ kṣaṇāt || 46 ||

anyenābhyudyato bāhuḥ sakhaḍgaḥ piṅgacakṣuṣā |
lohastambhasamucchrāyaḥ kṣaṇān niścalatāṃ yayau || 47 ||

atha madanavijetuḥ siddhamantrānilena
jaladhitaṭagavahniḥ kiṃkarāṇāṃ samūhaḥ |
asitagatisakhena preryamāṇaḥ samantād
iva virasavikīrṇaḥ kṣīṇarociḥśato 'bhūt || 48 ||

tataḥ sainyabhagnād viṣādavati kusumaketau bhagavāṃś caturthadhyānād vyutthāyedam acintayat |

ātmanaś cet sukhād duḥkhāt puṇyaṃ pāpaṃ prasūyate |
kathaṃ na bhadratā nityaṃ dharmābhāve ca dehinām || 49 ||

rūpasaubhāgyabhāgyādibhedaḥ katham iheṣyate |
yadi pūrvakṛtaṃ nāsti katham atra śubhāśubhau || 50 ||

karmaṇāṃ hetukaṃ karma cet sārādi na kalpayet |
ahetukaṃ jagat syāc cet kaḥ karmasvakatāṃ vadet || 51 ||

sukhahetuḥ sukham syāc ced duḥkhaṃ duḥkhasya hetukam |
tapasā duṣkareṇaivaṃ kathaṃ muktir bhaviṣyati || 52 ||

īśvaraḥ kāraṇaṃ kecid abudhāḥ saṃpracakṣate |
kathaṃ na samatā loke samavartīśvaro hi saḥ || 53 ||

ity evam abudhāḥ kecid astināstipravādinaḥ |
kudṛṣṭikarmato hīnā jāyante narakeṣv api || 54 ||

sudṛṣṭikarmato bhadrā āryajñānapravedinaḥ |
svargalokaṃ gatāḥ kecit kāyavākcittasaṃyamāt || 55 ||

aho bhavarato lokaḥ kleśasaṃghair vihanyate |
jarāvyādhivipannaś ca mṛtaḥ punaḥ prajāyate || 56 ||

atha bodhisattvasyaivam abhavat | kasmin sati jarāmaraṇaṃ bhavati kiṃ ca pratyayāt | punar evam abhavat | yad utāvidyāpratyayāḥ saṃskārāḥ saṃskārapratyayaṃ vijñānaṃ vijñānapratyayaṃ nāmarūpaṃ nāmarūpapratyayaṃ ṣaḍāyatanaṃ ṣaḍāyatanapratyayaḥ sparśaḥ sparśapratyayā vedanā vedanāpratyayā tṛṣṇā tṛṣṇāpratyayam upādānam upādānapratyayo bhavo bhavapratyayā jātir jātipratyayā jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ saṃbhavanty evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati | avidyānirodhāt saṃskāraniro-

dhaḥ saṃskāranirodhād vijñānanirodho vijñānanirodhān nāmarūpanirodho nāmarūpanirodhāt ṣaḍāyatananirodhaḥ ṣaḍāyatananirodhāt sparśanirodhaḥ sparśanirodhād vedanānirodho vedanānirodhāt tṛṣṇānirodhas tṛṣṇānirodhād upādānanirodha upādānanirodhād bhavanirodho bhavanirodhāj jātinirodho jātinirodhāj jarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsā nirudhyante | evam asya kevalasya mahato duḥkhaskandhasya nirodho bhavati | ity evaṃ bodhisattvasya prajñācakṣur udapādi |

athāsau bhagavān buddhaḥ prajñālokaprakāśakaḥ |
vaihāyasaṃ samudgamya siṃhanādaṃ nanāda ca || 57 ||

siṃho 'haṃ vādijantūnāṃ virajasko nirāsravaḥ |
duḥkhasyāntaṃ kariṣyāmi sattvānāṃ nirahaṃkṛtiḥ || 58 ||

tataś cakampe sadharādharā dharā
velām vyatītya prasasāra sāgaraḥ |
saṃsaktamandrāśayasaumyanisvanāḥ
divaukasāṃ dundubhayaḥ prasasvanuḥ || 59 ||

diśaḥ prasannābharaṇāś cakāśire
mārtaṇḍacandrau śaradīva rejatuḥ |
paribhramac candanacūrṇarañjitaṃ
papāta puṣpaṃ nabhasaḥ sugandhimat || 60 ||

samāyayur vismayaphullalocanā
divaukasas tatra sahāpsarogaṇaiḥ |
vavau manojñātmaguṇaḥ samīraṇo
manaḥsu harṣo jagatāṃ vyajṛmbhata || 61 ||

udīritā harṣaparītamānasair
mahadbhir bhūtagaṇaiḥ savismayaiḥ |
buddhasya dharmātiśayastavāśrayāḥ
samantataḥ śuśruvire giraḥ śubhāḥ || 62 ||

aho bataudāryam aho subuddhitā
viśuddhitāṃ paśya yathāsya cetasaḥ |
aho svasaukhyeṣu nisaṅgatā mater
namo 'stu te 'tyadbhutadhairyavikrama || 63 ||

sanāthatāṃ sādhu jagad gataṃ tvayā
punarvibuddhekṣaṇapaṅkajaśriyā |
amogharūpā bata puṇyasaṃcayāś
cirasya dharmeṇa khalūrjitaṃ jitam || 64 ||

sarvabuddhāś ca buddhāya vadantaḥ sādhu sādhv iti |
sauvarṇaratnacchattrāṇi prayacchanti sma suśriye || 65 ||

atha sarvadevagaṇā bodhisattvaṃ bodhimaṇḍaniṣaṇṇaṃ prāptābhijñaṃ jitamārabalaṃ jayodgatacchattradhvajapatākaṃ puruṣavaidyaṃ vigatabhayasiṃhaṃ sudāntanāgaṃ traividyaprāptam daśabalavikramaṃ pūrvapraṇidhibodhiprāptaṃ viditvābhisaṃpūjayanta iti prārthayāmāsuḥ |

nāthodya jagatāṃ dhīra mārahantar jinarṣabha |
andhabhūte jagaty evaṃ prajñādīpaṃ prakāśaya || 66 ||

kṣutpipāsāhate loke durdṛṣṭivikalāśaye |
sarvapāramitāmeghair dharmāmṛtaṃ pravarṣaya || 67 ||

iti tuṣṭāḥ sarve ca devagaṇāḥ prāñjalayas tatraiva tasthuḥ |

tato 'tra kāmāvacarāḥ suvaktrāḥ
sugandhapuṣpākṣatalājatoyaiḥ |
sauvarṇakumbhaiś ca sagītavādyais
tasyābhiṣekaṃ saphalaṃ pracakruḥ || 68 ||

atha tathāgato mahānandaḥ sarvasattvānāṃ dharmaṃ deśayāmīti tataḥ samutthāya carituṃ pracakrāma | atha māro bhagavantaṃ sametyovāca |

parinirvātu buddhaḥ saṃś cittasaṃkalpavarjitaḥ |
mahānto munayaḥ prājñā nirvāṇaṃ hi yayur vrataiḥ || 69 ||

evam ukte 'tha māre 'smin bhagavāṃs tam uvāca saḥ |
ahaṃ tāvan na pāpīyann āgamiṣyāmi nirvṛtim || 70 ||

yāvan na bhikṣavo dhīrā dāntāḥ prājñā viśāradāḥ |
āryajñānaprasaṃbodhā bhaviṣyanti bahuśrutāḥ || 71 ||

yāvan na trīṇi ratnāni loke saṃprathitāni ca |
dānapārādibhiḥ śaktā bodhisattvā jitārthinaḥ || 72 ||

bhaviṣyanti na me yāvad bodhiprāptā jitārayaḥ |
tāvat pāpiṣṭha yāsyāmi nirvāṇaṃ na kṣayāntakṛt || 73 ||

evam ukte 'tha śākyendre 'dhomukhaḥ kusumāyudhaḥ |
hato 'ham iti kāṣṭhena viṣasāda mahīṃ likhan || 74 ||

atha mārakanyakāḥ pitaraṃ viṣādavantaṃ dṛṣṭvā sahasaitya pratyabhāṣanta |

durmanāsi kathaṃ tāta procyatāṃ yady asau naraḥ |
rāgapāśena taṃ baddhvā kuñjaraṃ vānayāmahe || 75 ||

ānayitvā ca taṃ śīghraṃ kariṣyāmi vaśaṃ tava |
tāta mā gā viṣādaṃ taṃ naro 'yaṃ kim ato bhayam || 76 ||

māra āha |

arhan sa sugato loke na rāgasya vaśaṃ vrajet |
viṣayaṃ me vyatikrāntaṃ tasmāc chocāmy ahaṃ bhṛśam || 77 ||

tatas tāḥ strīcāpalyād aviditaprabhāvā bodhisattvasya prabhūtayauvanamattakāśinyaḥ pitur vacanam anuśrutya bodhisattvam upasaṃkrāntās tanmanaḥ saṃkṣobhayituṃ pracakramire |

babhāṣa śakyendram aninditādharā
vilāsinī taṃ madhurapralāpinī |
stanau prakāśya dvipakumbhanirjitau
mukhena candraṃ kamalaṃ ca hāsinī || 78 ||

ekātapatraṃ jagataḥ prabhutvaṃ
navaṃ vayaḥ saumyavapuś ca kāntam |
etāṃś ca hitvā tapasā kimarthaṃ
ramasva kāmaṃ mama kāmyadehe || 79 ||

anyā surāmā mṛgaśāvakākṣī
śanaiḥ śanais taṃ madavihvalāṅgī |
gatyā jayantī gajarājahaṃsau
kiṃcid vihasyātha muniṃ babhāṣe || 80 ||

sauvarṇamuktābharaṇāṅgabhūṣaṃ
tvadartham eveha bibharmi rājan |
prabhuṅkṣva kāmaṃ tapasaḥ phalaṃ tat
kāme prasaktā munayo hy aṭante || 81 ||

ācchādya vastreṇa mukhārdhabhāgaṃ
nibadhya dṛṣṭiṃ munivaṃśaketau |
tasthau tadagre kim api pravaktuṃ
vikāśayantī kamalaṃ salīlā || 82 ||

lokānukampā tava cen mataṃ syād
vihāya mātāpitarau ca mitrān |
vane vasaṃs tvaṃ kam ivoddhariṣyer
iti pragalbhaṃ manasīva tasyāḥ || 83 ||

kurvanti bhāvāni muniṃ vijetuṃ
yathā yathā tāḥ sma vilāsavatyaḥ |
tasthau nirīhe nirahaṃkṛtau ca
tathā tathāsau stimitāyatākṣaḥ || 84 ||

etā muner bhāvavidarśayantyo
mano 'tha hartuṃ na ca śaknuvantyaḥ |
tapo'parādhāj jarasā nipītaṃ
vapur virūpaṃ tamasābhijagmuḥ || 85 ||

tatas tāḥ pitur antikaṃ gatvaivam āhuḥ |

satyaṃ vadasi nas tāta na rāgeṇa sa nīyate |
viṣayaṃ no vyatikrāntaṃ vayaṃ śocāmahe 'pi tat || 86 ||

tat sādhu nas tātedam jarājarjaraśarīram antardhāpaya | māra āha |

nāhaṃ paśyāmi taṃ loke puruṣaṃ sacarācare |
buddhasya yo hy adhiṣṭhānaṃ śaknuyāt kartum anyathā || 87 ||

taṃ gatvā tvaritaṃ yūyaṃ prārthayadhvaṃ guṇāmbudhim |
sa vaḥ paurāṇakaṃ kāyaṃ kariṣyati yathāmatam || 88 ||

tatas tās tathāgataṃ prārthayitvā labdhapaurāṇādhikasundaradehāḥ svabhavanaṃ yayuḥ | atha durdine saṃjāte mucilindanāgarājaḥ svabha-

vanān niṣkramya bhagavataḥ kāye śītārtam mā bhūd iti saptabhiḥ phaṇair ācchādya durdine vyatikrānte tathāgataṃ praṇamya svabhavanaṃ jagāma | tataś carakaparivrājakavṛddhaśrāvakagautamanirgranthājīvikādayas taṃ tathāgataṃ nyagrodhamūlasthaṃ praṇipatyocuḥ | api bhagavatā gautamenaitat saptāhadurdinaṃ samyak sukhena vyatināmitam iti | bhagavān āha |

sukhaṃ vivekatuṣṭasya sadā śāntau sthitasya ca |
sukhaṃ virāgato loke pāpānāṃ samatikramāt || 89 ||

tatas tathāgato dhyānasukhavedī tārāyaṇamūle tasthau | tanmuhūrte trapuṣabhallikau vaṇijau vividhapaṇyaṃ gṛhītvā dakṣiṇāpathād uttarāpathaṃ gacchantau kāṣāyasaṃvṛtaśāntadehaṃ tathāgataṃ paśyantau praharṣajātau tatpādau śirasābhivandya madhupāyasapūrṇapiṇḍapātraṃ tasmai pradadatuḥ | atha tathāgatasya bhojanakālaṃ jñātvā catvāro mahārājānaḥ saparivārāḥ puṣpadhūpagandhamālyavilepanatūryatāḍāvacarasaṃgītakaiḥ pūjāṃ kṛtvā sarpimaṇḍapātrāṇi prayacchanti sma | atha bhagavāṃs tāni pātrāṇi pratigṛhya maṅgalavākyapūrvaṃ tān uvāca |

śrīr vo 'stu dakṣiṇe haste śrīr vo vāmakare sthitā |
śrīr vo 'stu sarvalokeṣu māleva śirasi sthitā || 90 ||

svasti kurvantu vo devās tiṣṭhatāṃ gacchatāṃ pathi |
matir dharme sadā bhūyāt pāpe ma bhūt kadā cana || 91 ||

labdhārthāḥ satataṃ yūyaṃ nīrogāḥ paramāyuṣaḥ |
anena karmaṇā bauddhā bhavantu sugatātmajāḥ || 92 ||

iti śrutvā muner vākyaṃ cittapadmaprakāśikāḥ |
buddhe dharme ca saṃghe ca te nityam śaraṇaṃ yayuḥ || 93 ||

atha tathāgatasyaitad abhavat |

duṣkareṇa mayā bodhiḥ prāpteyaṃ paramārthataḥ |
deśayeyaṃ parebhyaś cen na te jānanty alaṃ tataḥ || 94 ||

iti niścitya sārajñas tūṣṇībhāvaṃ yayau muniḥ |
mūrkhānāṃ maṇḍale saṃstho maunatvād vipraśobhate || 95 ||

atha khalu śikhī brāhmaṇas tathāgataraśmisaṃcoditaḥ sārdhaṃ śakrādi-

devagaṇai rātrau divyāvabhāsenāvabhāsya tathāgatam abhivandya ca dharmadeśanatāyai prārthayāmāsa ।

mohāndhe bhagavāṃl loke prajñādīpaṃ pradīpaya ।
kṣutpipāsāhate loke dharmāmṛtaṃ pravarṣaya ॥ 96 ॥

yato bodhiṃ samāsādya duṣkareṇaiva *tāpasā* ।
dhyānasukheṣu līno 'si loko 'yam pralayaṃ vrajet ॥ 97 ॥

atha tathāgatas tam śikhinaṃ brāhmaṇaṃ tūṣṇībhāvenādhivāsayati sma । tasminn eva samaye māgadhānāṃ pāpācāratvān *mahotpātam* udapādi । punar api śikhī brāhmaṇas tathāgatam etad avocat ।

bhagavan magadhe deśe mahotpātasamākulāḥ ।
bhavanti vikalā lokā bhūtayakṣair upadrutāḥ ॥ 98 ॥

teṣāṃ pāpāgniśāntaye dharmāmṛtaṃ pravarṣaya ।
yathāpūrvaṃ pratijñātaṃ sāphalyaṃ kuru sāṃpratam ॥ 99 ॥

atha bhagavāṃs taṃ sarvāvantaṃ lokadhātuṃ buddhacakṣuṣāvalokayann adhamottamamadhyamāṃ lokasthitiṃ dṛṣṭvā deśayeyaṃ vā na veti vicintayan karuṇayā saṃcoditaḥ śikhine brāhmaṇāya dharmadeśanatayā svīkṛtavān dharmaṃ deśayiṣyāmīti । tataḥ śikhī brāhmaṇaḥ pramuditamanā muneś caraṇau vanditvā svabhavanaṃ yayau । atha bodhivṛkṣadevatā praṇamyaivam āha । kva bhagavan dharmacakraṃ pravartayiṣyasīti । tathāgata āha । vārāṇasyāṃ mṛgadāva iti । kutaḥ ।

kāśī puṇyavatī bhūmiḥ subhikṣā sujanāśrayā ।
yatra devāḥ sadā santy apy amarā martum icchayā ॥ 100 ॥

api ca ।

tatra pravartitaṃ cakraṃ pūrvabuddhais tathāgataiḥ ।
anāgatāś ca tatraiva vartayiṣyanti dharmakam ॥ 101 ॥

tato vārāṇasīṃ gamiṣyāmīti prasthitaṃ tathāgatam ājīvako dṛṣṭvā praṇāmaṃ kṛtavān । tenaiva sārdhaṃ vividhāṃ saṃmodanāṃ kathāṃ kṛtvā bhagavataḥ kva gamanābhiprāyam ity abhyanuyuktas tathagataś cainam avocat ।

vārāṇasīṃ gamiṣyāmi gatvā vai yogināṃ purim |
andhabhūtasya lokasya dharmolkāṃ saṃprakāśaye || 102 ||

gaccha gautamety utthāya sa ājīvako dakṣiṇābhimukhaḥ prakrāntaḥ | tathāgato 'pi vārāṇasīm abhigacchan gaṅgāmahānadīṃ vihāyasā tīrtvānupūrveṇa janapadacārikāṃ caran pātracīvaram ādāya vārāṇasīṃ mahānagarīṃ piṇḍāya prāvikṣat | tasyāṃ piṇḍāya caritvā kṛtabhakta ṛṣipatane mṛgadāve devatābhiḥ prajñaptaratnasiṃhāsane paryaṅkam ābhujya samādhistimitavigrahas tasthau | tataḥ pañcakā bhadravargīyā bhikṣavas tathāgatasya pādau śirobhir vandya prāñjalayo niṣeduḥ | atha tathāgatadehād raśmir niścaran sarvāvantaṃ lokadhātum avabhāsya saṃcodayati sma |

mānuṣaṃ durlabhaṃ prāpya kṣaṇasaṃpat sudurlabhā |
tathāgatasya cotpattir udumbarasudurlabhā || 103 ||

adya kāśīṃ gato buddho lokānāṃ duḥkhaśāntaye |
tad vo dharme matiḥ kāryā samāyātātra satvaram || 104 ||

tataḥ samantād digbhyaḥ pūrvapraṇidhānasamanvāgatā bodhisattvagaṇāḥ śakrabrahmādilokapālāḥ surāsurayakṣagandharvagaruḍakinnaramahoraganāgarājamanuṣyāś ca svasvabhavanād āgatya tathāgatasya mahatīṃ pūjāṃ prakurvantaś caraṇayor nipatya bhagavantam abhisaṃmukhās tatraiva tasthuḥ | tato dharmacakrapravartano nāma bodhisattvo bhagavantaṃ pradakṣiṇīkṛtya praṇamya sarvaratnamayaṃ sahasrāraṃ nānāsugandhipuṣpadāmasaṃyuktaṃ tathāgatapūjārtham upanāmayya kṛtāñjalipuṭo dharmacakrapravartanāyainaṃ prārthayāmāsa |

bhagavan muniśārdūla jitamāra jinarṣabha |
pūraya dharmaśaṅkhāṃ ca kutīrthamṛgabhītaye || 105 ||

yas tvaṃ pūrvādibhiḥ pūrvaṃ praṇidhiṃ kṛtavān iti |
buddho bhaveyaṃ lokeṣu sattvaduḥkhapraśāntaye || 106 ||

tat kuru bhagavan nātha pratijñāyāś ca pūraṇam |
no ced bhagavāṃś chāstā bhavaduḥkhākulaṃ jagat || 107 ||

dīpaṃkaraprasādena buddho bhavasi sāṃpratam |
duḥkhāgnidīpitaṃ lokaṃ dṛṣṭvāmṛtaṃ pravarṣaya || 108 ||

brahmādyā lokapālāś ca śrotukāmāḥ samāgatāḥ ।
duḥkhamūlaprahāṇāya dharmacakraṃ pravartaya ।। 109 ।।

athāvocan mahābauddhaḥ śākyasiṃho dayodadhiḥ ।
parṣadaṃ ca samālokya bhikṣūn ālabhya pañcakān ।। 110 ।।

avidyābījasaṃbhūtaḥ skandhāṅkuraḥ prarohati ।
puṇyapāparasaṃ pītvā bhavavṛkṣo mahān bhavet ।। 111 ।।

tasya phalaṃ mahat svādu pariṇāmaṃ viṣāyate ।
tad evaṃ viṣaphalaṃ jñātvā tyaktavyaṃ dūrato budhaiḥ ।। 112 ।।

viṣavṛkṣāṅkuraṃ dagdhuṃ bījam eva pradahyatām ।
avidyābījadagdhena bhavān muktir bhaved dhruvam ।। 113 ।।

ity evaṃ bhagavān buddhaḥ puruṣadamyasārathiḥ ।
dharmacakraṃ pravartyātha punar dharmaṃ dideśa saḥ ।। 114 ।।

śrāvakāṇāṃ catuḥsatyam āryam aṣṭāṅgamārgikam ।
ādāv ante ca madhye ca kalyāṇaṃ brahmacaryakam ।। 115 ।।

tataḥ praharṣād iva sācalācalā
mahī cakampe nibhṛtārṇavāṃśukā ।
vitastanuḥ khe suradundubhisvanā
diśaḥ prasādābharaṇāś cakāśire ।। 116 ।।

prasaktamandastanitāḥ prahāsinas
taḍitpinaddhāś ca ghanāḥ samantataḥ ।
parasparāśleṣavikīrṇareṇubhiḥ
prasaktam enaṃ kusumair avākiran ।। 117 ।।

samudvahan dhīragatiḥ samīraṇaḥ
sugandhi nānādrumapuṣpajaṃ rajaḥ ।
mudā pravṛttair avibhaktabhaktibhis
tam arcayāmāsa kṛśāṃśukair iva ।। 118 ।।

atha sarvāvate dhātau babhūvur brahmacāriṇaḥ ।
buddhasya vacanaṃ śrutvā buddhadharmaparāyaṇāḥ ।। 119 ।।

tataḥ sarve samutthāya pujāṃ kṛtvā jagadguroḥ |
sanāthaṃ syāj jagac cādya iti proktā yayur mudā || 120 ||

bhagavān api sakalasattvoddhāraṃ kariṣyāmīti samutthāya janapadacārikāṃ pracarati sma |

tad evam ayaṃ bhagavāṃs tribhuvanahitakāmyayā divyasukham api vijahya duṣkaraṃ kṛtavān iti buddhe paraḥ prasādaḥ karaṇīyaḥ | satkṛtya ca taddharmaṃ śrotavyam evaṃ duṣkareṇa bodhiprāptavān iti | eṣa rājakumāro rājyasukhatṛpto divyastrīparibhogaviratah sakalarājyabhogyāni tṛṇavad vijahya paraduḥkhena duḥkhī duṣkaracaryāṃ caran balavantaṃ māraṃ vijitvā samyaksaṃbodhim api prāpto buddho babhūva | ayam eva bhagavāñ chākyasiṃhas tribhuvananātha iti bodhigaveṣiṇā puruṣeṇa rājyasukham api viramaṇīyam | duṣkareṇāpi bhavitavyaṃ māram api jetavyam iti bodhisattvena bodhivāñchayā bhavitavyam iti ||

|| iti śākyasiṃhatathāgatajātakaṃ samāptam ||

Index of Verses

Index of Verses
of the Śākyasiṃhajātaka

Selected Variant Readings

Paragraph	Line	Edited text	Manuscript A — additional comments
2.1+	3-4	*upacitavividhapuṇyasaṃbhāro* (= B)	*upacitavipulaguṇadravyākaro*; HJMtib *bsod nams kyi tshogs sna tshogs pa ñe bar bsags pa*
2.1+	4	°*prakhyāta*° (= B)	°*prakhāta*°
2.1+	5	*adhiṣṭhānaṃ guṇānāṃ* (= B)	*adhiṣṭhānaḥ* (without *guṇānāṃ*), HJM-tib *yon tan rnams la lhag par gnas pa*
2.1+	5	*suhṛtpraṇayibandhujanapriyaḥ* (= B)	*sakalalokatṛṣṇācchedanakalāsu*, HJM-tib *bśes pa daṅ don du gñer ba daṅ gñen 'dun du gyur pa'i skye bo rnams kyi yid du 'oṅ ba'i*
2.2b		*sarvam eva ca* (= B)	*lokasāratheḥ*, HJMtib *thams cad ñid*
2.2c		*pratijñeyam abhūt* (= B)	*dhruvavāṇy abhavat*, HJMtib *dam bca' byuṅ bar gyur*
2.3d		*mahatām eva jāyate* (= B)	*puposa cittasaṃtatim*, HJMtib *chen po ñid rnams la ni skye*
2.4a		*prahlāditajanas* (= B)	*loke samujjvalaṃs*, HJMtib *skye bo rab dga' byed*
2.5ab		*dhatte bhogān puṇyabalārjitān* (= B)	*dhīmān bibharti dhanasaṃcayam*, HJM-tib *'dzin / loṅs spyod bsod nams stobs kyis rñed*
2.5c		*ity artheṣv arthinas*	*iti te yācakās*, HJMtib *don du gñer rnams rdzas rnams la ..... de ltar*
2.11+	1	*atha sa mahātmā* (= B)	*atha mahātmā*
	2	*idam api na paryāptam evārthi-jana*° (= B)	*idam api paryāptam evam arthijana*°
2.11+	4	*avyavacchinna*° (= B)	*avicchinna*°, HJMtib *rgyun ma chad pas*
2.11+	5	*niśīthinī yato 'haṃ* (= B)	*niśīthinīti* | *yato 'haṃ*
2.12+	1-2	°*cakravālā*° (= B)	°*cakravāḍā*° (no other occurrence in this text)
2.12+	2	°*pariveṣanimagnamūrtim*	°*parikhe 'dhvani magnamūrtim* B, HJM-tib *'obs lam na lus *nub pa*
2.12+	8	°*candrikāprabhā*° (= B)	°*candrikābhā*°, HJMtib *zla tshes pa'i 'od*
2.17c		*yācñāśraya*° (= B)	*yācñāśrama*°, HJMtib *sloṅ la brten pa'i*
2.22c		°*pakṣmalekhe*	°*vartmalekhe*, HJMtib *lam gyi *ri mo* can* (*vartman-* here = "eye-lid!")
2.24c		*varma* (= B; *varmma*)	*dharmaṃ*
2.24+	5-6	*upadarśayiṣyati*	*anupradarśayiṣyati*, HJMtib *ñe bar ston par 'gyur ro*
2.25+	2	°*pariveṣṭitaṃ*	°*pariviṣṭaṃ* B, HJMtib *yoṅs su bskor ciṅ*
2.27c		°*durgamān*	°*durgaman* B
2.27d		*kaṃ tvāṃ*	*kaṃ svaṃ*, HJMtib *raṅ yul las* khyed ...*

Paragraph	Line	Edited text	Manuscript A — additional comments
			su
2.30b		°*samavabhāsa*° (= B)	°*samamavabhāsa*°
2.30d		*vājirājaḥ* (= B)	*aśvarāja*
2.31+	4	*tāvad ayaṃ* (= B)	*tād ayaṃ*
2.34d		*puraskṛtaṃ tu*°	*purastutantu* A, *purastutaṃ tu* B
2.37+	1	Ms A adds two stanzas in the margin (mark of omission after 2.37) which are missing in HJMtib: *atha kālagate nāthe brahmadatte nṛpe tataḥ* ǀ *abhiṣiktaḥ prajāmātyaiḥ supriyo dharmavatsalaḥ* ǁ *suciraṃ pālya dharmeṇa jambūdvīpagatān narān* ǀ *jyeṣṭhaputraṃ pratiṣṭhāpya rājye brahmapuraṃ yayau* ǁ	
2.37+	3	Ms A inserts another two additional stanzas in the margin (mark of omission after *iti*) which are missing in HJMtib: *supriyo 'haṃ tadābhūvaṃ śāriputro mahāvaṇik* ǀ *devadattaś ca tārākṣo maitreyo 'śvas tadābhavat* ǁ *nīrado yakṣa ānando māraś cāgnimukho 'hiś ca* ǀ *devatā kāśyapo buddho jñāyatām iti jātakam* ǁ	
4.1+	2	°*saṃghāta*° (= B)	°*saṃhāta*° (spelling)
4.1+	7	°*sauhṛdaḥ*	°*sauhṛda*°AB, HJMtib syntactically unclear
4.1+	9	*kaṣṭatapās tāpasaḥ* (= B, °*tapāḥ*)	*kaṣṭatapātāpasaḥ* A (sandhi)
4.4d		°*viśrambhanibaddhayabhāvānām*	°*nibaddhayasauhārdyabhāvānām*, HJMtib *yid ni ches gyur pa'i ṅes par 'brel ba'i*
4.6a		*vāksauṣṭhavaṃ* (= B)	*vā sauṣṭhavaṃ*, HJMtib *tshig brtan*
4.6+	3	°*vipulatara*°	°*vipulatala*° B, HJMtib *śin tu rgya che ba'i*
4.6+	5	°*pracala*° (= B)	°*pracalat*°, HJMtib *rab tu bskyod pa'i*
4.6+	10	*grāmeṣu* (= B)	*grāmeṣu* om. A, *groṅ daṅ ldan pa*
4.6+	11	*śaśam* (= B)	*tāpasam*, HJMtib *ri boṅ*
4.6+	11	*kṛtopakāram*	*kṣaṇopakāram* A, *kṣatopakāram* B,HJMtib *phan par byas pa la*
4.7c		*ghane* (= B)	*jane*, HJMtib *sprin*
4.9b		*kharatvaṃ* (= B)	*suratаṃ*; °*lagnaṃ* written above °*ratаṃ*, HJMtib *sra* (*'gyur ba*)
4.11c		*apavāhya* (= B)	*apahāya*, HJMtib *thal bar gyur nas*
4.11+	1	°*sābhivardhita*°	°*sābhisaṃvardhita*° B. HJMtib *mṅon par 'phel ba'i*
4.12a		*unmūlya* (= B)	*unmīlya*, HJMtib *bton nas*
4.14b		*anandhakāreṇa* (= B)	*anarthakāreṇa*, HJMtib *mun pa med pa'i*
4.15b		*dhandhaḥ* (= B)	*dhanvaḥ*, HJMtib *rmoṅs pas*
4.17a		*dvisandhyam* (= B)	*dvisandhim*, HJMtib *thun gsum du ni*
4.25b		*śakalī* (= B)	*saphalī*, HJMtib *lus can*
4.25d		*bhayaṃ* (= B)	*bhavaṃ*, HJMtib *'jigs pa*
4.27a		*vipadāṃ padaṃ* (= B)	*vipadāspadaṃ*, HJMtib *rgud pa'i rten*
4.28+	2	*svam abhiprāyam* (= B)	*samabhiprāyam*, HJMtib *raṅ gi 'dod pa*
4.29d		*śailāntare* (= B)	*deśāntare*, HJMtib *ri gźan*

Paragraph	Line	Edited text	Manuscript A — additional comments
4.30+	1	*arthijanasādhanakṣame*	HJMtib *don du gñer ba'i skye bo re ba sgrub par byed nus pa'i* seems to translate **arthijanāśāsādhanakṣame* which sounds better
4.30+	3	*upaharāmi* (= B)	*upāharāmi*, HJMtib *dbul bar bgyi'o*
4.30+	4	°*kanda*° (= B)	°*kadamba*°, HJMtib *ldum gyi*
4.32a		*muktaḥ svātmā* (= B)	*muktaś cātmā*, HJMtib *raṅ gi bdag ñid*
4.34c		*acintya*° (= B)	*vicintya*, HJMtib *bsam byas* [recte *bsam *yas*?]
4.35+	4	°*digantaram* (= B)	°*digantam*, HJMtib *phyogs kyi bar daṅ ldan pa*
5.1b		*śirasas* (*śirasaḥ* B)	*svaśiras*°, no trace of *sva*° in HJMtib
5.4+	2	°*kapila*°	om. A, HJMtib *ser skya daṅ ldan pa*
5.4+	4	°*pīvaratata*° (= B)	°*pīvaratara*°, HJMtib *grims pa daṅ che ba'i*
5.4+	9	*śarīram*	*svaśarīram*, no trace of *sva*° in HJMtib
5.5+	3	°*nālikelavalkalaparuṣa*°	om. B, HJMtib [!]
5.6c		*uddhurāvilaṃ*	*udgarāvilaṃ* AB; corrected as *uddha/u-rāvilaṃ* in the margin of A; HJMtib translates *gaṅ ba rñog pa can*. Or should one read *udgārāvilaṃ*?
5.10c		*dhavitra*° (= B)	*dhuvitra*°, om. HJMtib; both forms are attested
5.11+	2	*nāmāyaṃ brāhmaṇo* (= B)	*nāmāyaṃ abrāhmaṇo*, HJMtib *źes bya ba'i bram ze 'di*
5.11+	2	*rājñaḥ* (= B)	om. A; HJMtib *rgyal po*
5.20+	1	*sa brāhmaṇa uvāca* (= B)	*sa brāhmaṇam uvāca*, HJMtib *de nas bram ze des smras pa*
5.25a		*niśātaṃ* (= B)	*niśitaṃ*, HJMtib *rno ba'i*
5.32+		HJMtib inserts the following stanza between 32 and 33 that is missing in AB: *sgra sgrogs rgya mtsho'i chu yi rnam 'gyur can* ‖ *sa ni g.yo bar gyur ciṅ lha rnams kyaṅ ni ṅo mtshar gyur* ‖ *nam mkha' sa daṅ phyogs rnams ṅos la dri źim bsgos byas pa'i* ‖ *man da ra ba'i char ni sa bdag lus la 'bab par gyur* ‖ "The earth, displaying its (internal) tumult by the roaring waters of the ocean, trembled, and even the gods were astonished; a shower of *mandarāva* flowers, penetrating heaven, earth, and all the directions by its fragrance, fell down upon the king's body."	
5.34b		*nisvanākrandavatyāḥ*	HJMtib *skad med pa yi sdug bsṅal śugs ldan pa* suggests **nisvanākrandavegā*.
5.38c		*śamālambinī*	*samālambinī* AB, HJMtib *źi ba la ni dmigs par byed pa yi*
5.38d		*parimṛśyate*	*parimṛṣyate* AB, HJMtib *kun nas* {s}*reg par byed*

Paragraph	Line	Edited text	Manuscript A — additional comments
5.39-40		Although attested in Mss AB and HJMtib, I do not believe that these two stanzas are genuine. Note the clumsy change of subject.	
6.2+	3	*pariśuṣyatsaritsalilam* (= B)	*pariśuṣyatsalilam*, HJMtib *chu bo kun gyi chu kun nas skams pa daṅ*
6.2+	3	*parimlānakedāraṃ* (= B)	*parimlānakamalakedāraṃ*, HJMtib *źiṅ sa rnams kun nas rñiṅs pa*
6.3c		*anandhasāṃ jahuḥ* (= B)	*anaṃsā jahuḥ*, corrected as *anartham a-jahuḥ*, HJMtib *kha zas med pa'i … dor*
6.7b		*kavalavyāhṛti°*	*kavalāvyāhṛti°* B, HJMtib *skad 'don pas ni* [*kavala°* is not translated!]
6.8cd		*āgateṣu kṣayam* (= B)	*āgate hy akṣayam* corrected as *āgate hi kṣayam*, HJMtib *soṅ bar gyur pa ste … zad par*
6.9a		*adharaṃ* (= B)	*avaraṃ*, HJMtib *dman pa*
6.10+	1	*adhikatara°* (= B)	*adhitara°* (syllable omitted)
6.10+	4	*jighāṃsantīṃ* (*jighānsantīṃ* B)	*jighat/nsantīṃ*, HJMtib *za bar 'dod pa*
6.19c		*°calan°* (= B)	*°valan°*, HJMtib *'gul ba'i*
6.21+	1	*tac ca* (= B)	*tataḥ*, HJMtib *de yaṅ*
6.30a		*ity ukte* (= B)	*ity uktvā*, HJMtib *de ltar … smras pa*
6.31+	4	*°jaladhara°* (= B)	*°haladhara°*, HJMtib *chu 'dzin pa'i*
6.42a		*so 'tha* (*so tha* B)	*prauḍha°*, HJMtib *de nas*
6.44c		*bahudhārthi°* (= B)	*bahupārthi°*, HJMtib *lan graṅs du mar*
6.45b		*dātā* (= B)	*tādā*, HJMtib (syllables juxtaposed)
11.13+	7	*devadatto* (= B)	*devatta°* (syllable omitted)
11.15a		*ālīnam*	*āsīnam* B, HJMtib *'dug pa ni*
11.19b		*vivardhate* (= B)	*tu vardhate*, HJMtib *'phel ba ste*
11.25+	9	*śoka°*	om. A, HJMtib *mya ṅan gyi*
11.26a		*athābhāṣata taṃ rājā* (= B)	*atha babhāṣata te rājā* corrected as *atha babhāṣa tato rājā* (both versions are metrically and grammatically wrong)
11.44c		*paṭīyasāpi vighanavyome°* (= B)	*paṭīyasā nirmalavyome°*, HJMtib *mkhas pas kyaṅ ni sprin bral nam mkha'*
11.45c		*°saṃgama°*	*°saṃgata°* B, *yaṅ dag 'brel ba'i*
12.8+	3	*°kakubhanīpa°* (= B)	*°kakubhakumbhanīpa°*, HJMtib has no equivalent of *kumbha*
12.8+	9	*°hastāvalucyamāna°*	*°hastāvalambyamāna°*, HJMtib *lag pas 'phrog par byas pas*
12.8+	9	*kaluṣa°*	*'kaluṣa°* B, HJMtib *rñog pa'i*
12.8+	14	*°jala°*	*°jāla°* B, HJMtib *chu'i*
12.8+	14	*śrutihṛdayahāriṇīṃ*	*matihṛtaprahāriṇīṃ* B, HJMtib *rna ba daṅ sñiṅ po 'phrog par byed pa'i*
12.9a		*tārādhipānana* (= B)	*tārādhimānena*, HJMtib *skar ma'i bdag po*
12.9d		*prahlāditaṃ manaḥ* (= B)	*prahlāditā matiḥ*, HJMtib *yid ni bde bar byas*

Paragraph	Line	Edited text	Manuscript A — additional comments
12.13a		*prayacchantaḥ* (= B)	*pracchayantaḥ*, HJMtib *rab tu ster ba ni*
12.14+	2	°*nāvalokana*° (= B)	°*nālokana*°, HJMtib *lta ba'i*
12.14+	4	*bhaviṣyati*	*bhaviṣyatīti* AB, HJMtib *'byuṅ bar 'gyur źes bya ba'o* (= AB!)
12.17a		*hriyate* (*baḍiśena*) (= B)	*jiyate* (*baliśena* AB), HJMtib *mchil pas 'don par byed pa ste*
12.30b		*dhīro* (= B?)	*vīro*, HJMtib *brtan pa*
12.34+	7	*utpatya* (= B)	*upetya*, HJMtib *soṅ ste* [= A!]
12.34+	15	*kṣīṇaprāṇaprāya*° (= B)	*kṣīṇaprāya*°, HJMtib *srog zad pa daṅ 'dra ba*
12.38+	1	*kṣurapranikṛtta*° (= B)	*kṣuranikṛtta*°, HJMtib *spu gris ... rab tu gcod pa*
12.39a		*yugapad atha* (= B)	*yugapad adhva*, HJMtib *de nas ... cig car*
12.40d		*khinnaṃ ... cetaḥ* (= B)	*khinna*° *... cetaḥ*, HJMtib **skyo ba'i** *sems ni*
12.51b		*śayane niviśya*	*śayanaṃ niviśya*, A, *śayane niveśya* B ; HJMtib *mal du 'dug byas nas* [= B]
12.51d		*udakanṭhata* (= B)	*udakanṭha*, HJMtib (syllable omitted)
12.54b		*harantī* (= B)	*vahantī*, HJMtib *'phrog byed pa*
12.54+	11	*dharmasthitim* (= B)	*dharmam*, HJMtib *chos la gnas pa*
12.55+	3	°*mukhara*°	om. B, HJMtib *sgra sgrogs pa'i*
12.55+	7	°*prakāśa*° (= B)	°*prakāśan*°, HJMtib *gsal bar byas pa*
12.58b		*pratidivasaṃ* (= B)	*pratidivaṃ*, HJMtib (syllable omitted)
12.59+	1	*vihasyāvocat* (= B)	*vihasyovāca*, HJMtib *rnam par dgod ciṅ smras pa* [both forms are possible]
12.59+	6	*tasyaiva* (= B)	*tasya*, HJMtib *de ñid*
12.60+	8	*dūtyupadiṣṭenopāyena* (= B)	*dūtyupasṛṣṭenopāyena*, HJMtib *pho ña mos *bstan pa'i thabs kyis*
12.60+	10	°*maṇḍanā*° (= B)	°*maṇḍalā*°, HJMtib *rgyan*
12.60+	12	°*saṃpṛktenā*° (= B)	°*saṃyuktenā*°, HJMtib *daṅ 'dres pa'i*
12.61a		°*saṃpṛktam*	°*saṃyuktam*, HJMtib *daṅ 'dres pa'i*
12.62+	2	*anupamayānena* (= B)	*anupamayā tena*, HJMtib ... *'di daṅ*
12.63b		*vādhūkyaṃ* (= B)	*bāndhūyaṃ* (glossed as *bandhūnam idaṃ bāndhūyam ubhayoḥ saṃyogaḥ*), HJMtib *bud med daṅ 'brel*
12.63d		*enau* (= B)	*etau*, HJMtib *'di dag*
12.64b		*salīlaṃ* (= B)	*salīla*°, HJMtib *sgeg pa daṅ bcas pa*
12.65c		*strīsaṅgārthaṃ*	*strīsaṅgāndhaṃ* AB, HJMtib *bud med 'brel ba'i don du*
12.65c		°*manasaḥ* (= B)	°*tamasaḥ*, HJMtib *yid kyi*
12.67c		°*paribhavaḥ*	°*paribhava*°, HJMtib *smra ba ñid daṅ gnod pa* (the dual should be °*bhavau*!)
12.69+	+	°*puruṣodgūrṇa*°	°*puruṣodgīrṇa*° AB, HJMtib *skyes bu rnams kyis 'phyar ba'i*
12.72b		°*viniścayaḥ*	°*viniścayaṃ* B, HJMtib rather ~ B

Paragraph	Line	Edited text	Manuscript A — additional comments
12.73+	4	°*saṃpṛktaṃ* (= B)	°*saṃyuktaṃ;* HJMtib *daṅ 'dres pa'i*
12.74c		*hālāhalenāpi* (= B)	*halāhalenāpi,* HJMtib *ha la ha la'i dug gis kyaṅ* [metre!]
12.76b		*na cāpi* (= B)	*na vāpi,* HJMtib *yaṅ*
12.83+	5	After *iti* Ms A continues: *vyākṛtavāṃścedaṃ bhagavān jātakaṃ* I *cañcā māṇavikā rājñī śāriputro 'bhavan nṛpaḥ* I *aham āsaṃ mayūreśaḥ śrāvakāś ca śikhaṇḍinaḥ* II. This can also be found in HJMtib. The final portion of this legend is lost in Ms B. The authenticity of this stanza is doubtful.	
19.1+	4	°*cchāyā*°	°*cchāyāṃ*
19.4b		*hasatpalāśāni*	HJMtib *'dab ma bskyod pa'i* seems to translate **calatpalāśāni*
19.7+	2	*pravepitāṅghryāḥ*	*pravedhitāṅghryāḥ;* HJMtib *'dar ba'i yan lag daṅ ldan pa daṅ* seems to translate **pravepitāṅgyāḥ*
19.8a		°*bhṛṅgakulākulāntaraṃ*	°*bhṛṅgakulākulādaraṃ,* HJMtib *buṅ ba'i tshogs kyis naṅ khyab pa*
19.13+	3	*navayauvana*°	*vanayauvana*°, HJMtib *laṅ tsho sar pa'i*
19.13+	8	*jvaritām*	*jvalitam,* HJMtib *'bar ba daṅ 'dra ba!*
19.25d		*ardhadaṣṭān*	*ardhadaṃṣṭrān,* HJMtib *phyed zad pa*
19.37+	4	*tat tad vilalāpa*	*tat tad dhi vilalāpa,* HJMtib *de daṅ de'i smre sṅags 'don par 'gyur te*
19.41b		*parisphuraddalaḥ*	*parisphuradvalaḥ,* HJMtib *kun nas 'phros pa'i 'dab ma can*
19.41c		*taṃ tanmadaleśavāsitaṃ*	*tamtamadaleśavāsitaṃ,* HJMtib
20.3a		°*ḍiṇḍimaiḥ*	°*ḍiṇḍamaiḥ,* HJMtib *rṅa ldan*
20.3+	7	*svanāmāṅkaṃ*	HJMtib seems to have read **kṛtvā* (*byas nas*) after *svanāmāṅkaṃ* which sounds better.
20.7b		*asphuritābhidhānām*	*asphulitābhidhānām;* HJMtib different: *tshig ni chad pa can*
20.7c		*stanau*	*stato,* HJMtib *nu ma dag ni*
20.7d		*vepitāṅgīm*	*veṣṭitāṅgīm,* HJMtib *'dar ba'i yan lag;* cf. 12.55b and 32.84a
20.11b		*paritaḥ*	*paritaḥ* om. A, HJMtib *kun nas*
20.12		Omitted in HJMtib. Note the *punarukti* caused by *ānanendavaḥ* (20.10b) and *vadanendavaḥ* (20.12a)	
20.13d		*vilāsinīviṣalatāvanāni*	*vilāsinīviṣalatāvadanāni* (metre!), HJMtib *rnam par sgeg pa'i dug gi ljon śiṅ yal ga'i nags rnams kyis*
20.16+	1	*sākṣṇāṃ* (= *sā* + *akṣṇāṃ*)	*sākhyān,* HJMtib *dṅos su* which seems to translate **sākṣāt*.
20.20+	5	*svadeśe nāmāni*	HJMtib *raṅ gi yul gyi miṅ rnams* which seems to translate **svadeśanāmāni*
20.21+	4	*pratipedire*	*prapedire,* HJMtib *khas blaṅs par gyur to*

Paragraph	Line	Edited text	Manuscript A — additional comments
20.22c		*kunayena*	HJM *sa skyoṅ gis* which seems to translate *(*ku*)*nṛpeṇa*. Another meaningful alternative would be **kuṇapena*.
20.25+	2	*veti*	HJMtib *'am … źes zer ro; ceti* is also possible.
20.25+	4	*yajñakarmaṇy*	HJMtib *mchod sbyin gyi las la* which seems to translate **yakṣakarmaṇy*.
20.28+	12	*mahādhūrtasya*	HJMtib *kye ma gdug pa'i bdag ñid can rnams kyi* which seems to translate *aho dhūrtasya*; this is also meaningful.
20.29c		*bako hi*	*bako pi*, HJMtib *gaṅ phyir chu skyar*
20.37c		*bhujaṅganīlāni*	*bhujaṅgalīlāni*, HJMtib *lto 'phye ltar sṅo'i*
20.37+	1	*nigaḍasphuṭanavismite*	*nigalasphuṭavismite*, HJMtib *lcags sgrog chag pas ṅo mtshar bar gyur pa'i*
20.42d		*paricakvaṇuś*	*paricakṣaṇuś*, HJMtib *kun nas sgra 'don 'gyur*
20.51+	1	*agnisaṃskāraṃ*	*agnisatkāraṃ*, HJMtib *mes bsreg par byas pa*
20.55b		*galiteṣṭakāḥ*	*galiceṣṭakāḥ*, HJMtib *so pag *lhuṅ ba ni*
20.63b		*nikāramalinaṃ*	HJMtib *raṅ bźin gyis ni dri bcas* seems to translate *nisargamalinaṃ* which sounds better.
20.64		This stanza is identical with 11.43. This is the only repetition of a verse in all the extant Haribhaṭṭa legends!	
22.1+	8	*taruskandhe*	*taruskandha°* HJMtib *śiṅ rnams kyi sdoṅ bu daṅ ldan pa* ǀ (a clear separation!)
22.7+	8	*paribhramadāvarta°*	*paribhramadāvartya°* HJMtib *kun nas bskor ba'i 'khor doṅ*
22.10b		*kāyaratnam idaṃ*	thus also HJMtib: *lus kyi rin chen 'di*. Should one read *kāyo ratnam ayaṃ*?
22.13b		*khurān sthiratvaṃ*	*khurāsthibandhaṃ*; HJMtib (*myur du*) *rmig pa rnams ni brtan ñid* (*soṅ bar gyur*) = **khurān sthiratvaṃ*
22.15b		*balena vā*	HJMtib *stobs kyis kyaṅ* seems to translate *balena ca*
22.15+	1	*saritsalila°*	*saratsalila°*; HJMtib *chu bo'i* (no equivalent of *°salila°*!)
22.16+	1	*sarve mṛgāḥ syur na veti*	*sarve mṛgāḥ syur neti*; HJMtib *ri dags thams cad ci źig* [*b*]*rgal bar gyur tam 'on te ma yin źes bya ba* seems to translate *sarve mṛgāḥ syur na veti*.
22.22c		*mātuḥ*	*tasmāt*, HJMtib *ma yis* (< **mātuḥ*)
22.26+	1	*savismayam*	HJMtib *gus pa daṅ bcas pas* seems to translate **savinayam*

Paragraph	Line	Edited text	Manuscript A — additional comments
22.32b		*nadījalāt*	*nadīlayāt* (or *nadītvayāt*), HJMtib *chu bo'i chu las*
22.35a		*prakhyāta°*	*prakhyāda°* HJMtib *rab grags pa*
22.35+	1	*tad ittham vīryālambinā* (confirmed by HJMtib *de bas na 'di ltar brtson 'grus la dmigs pa*) is omitted by A	
22.36c		*teṣāṃ*	*eṣāṃ*, HJMtib *de rnams kyi{s}*
22.42c		*bhūmipālān* (= B)	*dhi bhūpālān*, no trace of *hi* in HJMtib
22.44b		*akṣiṇī*	*akṣaṇī*; HJMtib *mig dag*, cf. 2.22b and 32.47b!
22.49+	1	*tatra*	*tra* B, HJMtib *de la* [= A]
22.52a		*'tha*	*ca* B, HJMtib *de nas*
22.53b		*vinibaddhaśokā* (= B)	*vinibaddhaśoke*, HJMtib syntactically closer to A
22.56c		*sa cāsya* (= B)	*sa bāṣpa°*, HJMtib *des kyaṅ ... 'di yi*
22.65c		*vimokṣāya nivartya* (= B)	*vimokṣaṃ parivartya*, HJMtib *log ste ... 'grol phyir*
32.1+	8	*°vinipātita°*	*°vinipatita°*, HJMtib *rnam par lhuṅ bar byas pa'i*
32.1+	8	*°nyaṅku°*	HJMtib *khri sñan sa le daṅ* । *ri dags rnams kyi* translates *°nyaṅkumṛga°*
32.1+	16-7	*adhyāvasann atibahala°*	*adhyāvasan nātibahala°*, HJMtib *lhag par gnas śiṅ* । *śin tu maṅ ba'i*
32.4d		*pratīkṣyate*	*pratīkṣyati*, HJMtib *mthoṅ bar gyur*
32.7+	1-2	*°latānartakī°*	*°latāśāyikā°* corrected (or glossed?) as *°latānarttakī°* in the margin; HJMtib *glu mkhan mo'i* seems to translate *°gā-yikā*; the correct form would be *gāyakī*.
32.7+	5	*°skandhaṃ*	*°skandha°*; HJMtib *phrag pa la* (*lhag par gnas pa*) ।
32.15d		*capalagātrakau*	*capalaśāvakau*; the Schøyen fragment reads *capalagātrakau* which is confirm-ed by HJMtib *yan lag g.yo ba*
32.30d		*utātra*	*utānu*, HJMtib *'dir ni* seems to trans-late **utātra*
32.35d		*enau* (= B)	*etau*, HJMtib *'di dag*
32.42b		*uttapantīm* (= B)	*uttarantīṃ*, HJMtib *gduṅ byed ciṅ*
32.42d		*ujjhitāpramādaḥ*	*ujjhitapramādaḥ* AB; HJMtib *bag yod dor bas* obviously translates **ujjhitāpra-mādaḥ*
32.45+	3	*atha bodhisattvaḥ* (= B)	A omits *atha*, HJMtib has *de nas*
32.47d		*saḥ* (= B)	om. A, HJMtib *de* [note the irregular metre : 2 upendravajrā lines followed by 2 vaṃśastha lines!]
32.49a		*cacāla bhūś calitasuvarṇabhū-dharā*	*cacāla duścalitasuvarṇabhūdharo*, HJM-tib *bskyod pa'i gser gyi sa 'dzin rnams ni*

Paragraph	Line	Edited text	Manuscript A — additional comments
			g.yo bar 'byuṅ ba ste [unclear!]
32.55+	1	*ca* (= B)	om. A, HJMtib without equivalent
32.56+	1	*mahāprajñasya* (= B)	*mahāprājñasya*, HJMtib *śes rab chen po daṅ ldan pa*
32.63b		*padam aiśvaryam*	HJMtib *rgyags daṅ dbaṅ phyug* seems to translate **madam aiśvaryam*
32.69d		*kṛpāṇadhārām iva pātayanti gām*	HJMtib *ral gri'i so ltar* ***sa la*** *lhuṅ bar byed par 'gyur*, however in the present context *gām* clearly means speech
32.70d		*pannagān* (= B)	*pannapān*; HJMtib *sbrul rnams*
32.73a		*ratir*	*gatir* AB; HJMtib *dga' ba* translates **ratir*
32.73a		*ratir*	*gatir* B, HJMtib *dga' ba*
32.72b		*anaparāddhaśarasya* (= B)	*anaparādhaśarasya*, HJMtib *'phen par ma byas pa*
32.73c		*guṇaśarair* (= B)	*guṇaśatair* HJMtib *yon tan mda' rnams*
32.75d		*kalyāṇaṃ mitram* (= B)	*kalyāṇamitram*, HJMtib *dge ba'i bśes gñen* [metre!]
32.77+	4	*abhinavamustā°* (= B)	*abhinavemuktā°*, HJMtib *m{o}n lug{s} sar pa*
32.77+	6	*anatidūra°* (= B)	*atidūra°*, HJMtib *śin tu riṅ po ma yin pa la*
32.79+	1	*°vaśa°*	om. A, HJMtib *dbaṅ gis*
32.80a		*°sevibhir vibhir*	The second *vibhir* om. AB; HJMtib translates it by *'dab chags rnams kyis*
32.84a		*gṛdhrātibhīta°*	*gṛdhrābhibhīta°* AB, HJMtib *śin tu bya rgod la 'jigs* translates **gṛdhrātibhīta°*
32.85d		*sa parirabhya* (= B)	*su parirabhya*, HJMtib kun *'khyud … de*
32.85+	5	*°pāvataraṇa°*	*°pāvaraṇa°*, HJMtib *'jug ciṅ*
32.89a		*yathāvṛttam* (= B)	*yathāvṛttāntam*, HJMtib *ji ltar 'byuṅ ba*
32.92a		*tanvan*	*tatva°* AB, HJMtib *rgyas byed ciṅ* which seems to translate **tanvan*
32.92a		*cihnito* (= B)	*vicito*, HJMtib *mtshan*
32.92ab		*pālayitvā sutāv etāv āvayor*	*pālayitvā sutāv etau cāvayor*, HJMtib *phru gu 'di dag bdag cag gi* || *bskyaṅs nas*
32.97b		*śāntasthānāt* (= B)	*kāntasthānāt*, HJMtib *źi ba'i gnas su*
32.99c		*sthāpayitveva bhūmau* (= B)	*sthāpayitvāvabhūve*, HJMtib *sa la gźag par byas pa ltar*
32.100b		After *pratyarpaṇāc ca* Ms A ends. The lost portion is available in the critical apparatus of COWELL and NEIL'S edition of the *Divyāvadāna* and in Ms B and HJMtib. Here the wording of B is given.	
32.100+	2	*tadavasthenāpi ca* (= B)	*ca* om. A, HJMtib *yaṅ*
35.1+	10	*atiśete* (= B)	*atiśeṣe*, HJMtib *lhag pa yin te*
35.2+	1	*taṃ svapnaṃ* (= B)	*tat svapnaṃ*, HJMtib *rmi lam de*
35.2+	2	*śaradambudharāvadātaḥ*	*śaradāmbudharāvadātaḥ* AB (< *śarado?*)

Paragraph	Line	Edited text	Manuscript A — additional comments
35.5d		*nirmale ca* (= B)	A omits *ca*, no trace of *ca* in HJMtib
35.7a		*muṣitā°* (= B)	*muṣita°*, HJMtib *bcom pa bsil min 'od zer*
35.7+	3	*agamat* (= B)	*āgamat*, HJMtib *soṅ bar gyur to*
35.8d		*aśṛṇot khād āpatantaṃ* (= B)	*aśṛṇodāpanantaṃ* A prima manu, *aśṛṇādāpatantaṃ* A margine
35.8+	1	*maharṣiṃ* (= B)	*mahāsatvaṃ* A, HJMtib *draṅ sroṅ chen po*
35.11+	10	*tanayaḥ* is omitted in AB, but translated in HJMtib (*bdag gi sras*)	
35.11+	12	*°nṛtta°* (= B)	*°nṛtya°*
35.12c		*taddarśanaṃ* (= B)	*taddarśana°*; HJMtib *de mthoṅ ba yi slad du*
35.12+	4-5	*dharmacāriṇīti* (= B)	*sahadharmacāriṇīti*, no trace of *saha* in HJMtib
35.12+	7	*samutkṣipyainam*	HJMtib *'di kun nas thogs śig* obviously translates **samutkṣipainam*
35.12+	9	*gurujanaḥ paśyati*	HJMtib *bla ma'i skye bo 'di* points to **sa* before (or after) *gurujanaḥ*
35.14+	4	*śarīrendriyapāṭavahāriṇī* (= B)	*śarīrendriyaprahāriṇī*, HJMtib *lus daṅ dbaṅ po rnams las* ***gsal ba*** *'phrog par byed pa*
35.14+	8	*dehināṃ* (= B)	om. A, HJMtib *lus can rnams kyi*
35.16+	1	*atha rājā* (= B)	*atha sa rājā*, no trace of *sa* in HJMtib
35.20c		*parihīyate*	*parikṣīyate* AB, HJMtib *yoṅs su dor*; metre !
35.25+	6	*aviralaśabdaśvāsavaśaprakāśadaśanāni*	HJMtib seems to translate *aviralaśabdaśvāsavaśāt prakāśadaśanāni* (*dbugs kyi dbaṅ gis so gsal ba*).
35.25+	7	*aparāsāṃ* (= B)	*anyāsāṃ*, HJMtib *gźan dag rnams la ni*
35.26+	3	*vadhryāvalambinā*	*vadhyāvalambinā*; HJMtib *rta kha khrid pa'i* translates **vadhryāvalambinā*
35.26+	13-4	*dviradaviloḍitānām iva kamalinīnāṃ vividhāvasthaṃ tāsāṃ ca rūpam ālokya hasitam iva yaṣṭipradīpaiḥ*, confirmed by HJMtib (except for *yaṣṭi°*) *mche ba gñis pa rnams kyis rnam par gnon pa'i padmo rnams ltar gnas skabs sna tshogs pa'i de rnams kyi gzugs mthoṅ nas mar me rnams kyis dgod pa daṅ 'dra ba ste* ǀ; B is not available. Syntactically and content-wise unclear.	
35.30a		*so* is omitted in A and HJMtib!	
35.30+	12	*gaṇaḥ*	*māṇaḥ* [!] A, but cf. *Buddhacarita* 12.28c
35.30+	17	*duḥkham abhimanyate*	*duḥkhaṃ manyate*, however HJMtib *rlom sems pa* and *Buddhacarita* 12.32b point to an original *abhimanyate*.
35.30+	17	ǀ *tamo moho mṛtyujanmanī* ǀ *mahāmohaḥ kāma iti saṃjñitaḥ* ǀ, HJMtib suggests *jarāmṛtyujanmānī*: ǀ *mun pa daṅ gti mug daṅ rga ba daṅ 'chi ba daṅ skye ba rnams te* ǀ *gti mug chen po ni 'dod pa źes bya bar miṅ btags pa'o* ǀ	

Paragraph	Line	Edited text	Manuscript A — additional comments
35.30+	17	*punar artha°*	*punar andha°* A; HJMtib *dmus loṅ* which translates *andha°*; cf. *Buddhacarita* 12.36c *viṣādam andhatāmisram*
35.31+	8	*sukhaprītirahitaṃ*	*sukhaṃprītirahitaṃ*, HJMtib *bde ba daṅ dga' ba daṅ rnam par bral ba'i*; cf. *Buddhacarita* 12.54d
35.31+	12	*evādhyavasyanti*	*evādhyavasanti*; cf. *Buddhacarita* 12.57a
35.32+	2	*virohad* wrongly corrected as *virohād* in A.	
35.32+	5	*janmasrotasīty*	*ṅa rgyal yod pa la yaṅ skye ba'i rgyun {mi} gnas pa ñid yin te źes bya bar gsuṅs nas* ǀ; should one read *janmasrota ity*?
35.36b		*kṣobhayituṃ*	*kṣopayituṃ*, HJMtib *dkrug pa'i phyir*
35.37a		*ājighrantī*	*jighrantī*, HJMtib *bsgom byed ciṅ*; metre!
35.40c		*nivartayasva*	*nivartasva*, HJMtib different
35.42+	1-2	HJMtib *gaṅ gi tshe de rnams la byaṅ chub sems dpas brñas pa daṅ bcas pa'i lta ba sbyin par ma byas pa de'i tshe bdud kyi<s> bka' byed rnam pa du mar 'gyur ba'i gdoṅ can de rnams la smras pa* suggests the following text: *yadā ca tāsu bodhisattvaḥ sāvajñam api dṛṣṭiṃ na dadau tadā māro nānāvikāramukheṣu kiṃkareṣu pravyājahāra*	
35.45b		*kṣeptā*	*kṣiptā*, HJMtib different
35.52c		*duṣkareṇaivaṃ*	Read *duṣkareṇaiva*?
32.56+	4-5	*vedanā vedanāpratyayā* is omitted in Ms A. It is supplied from the well-known cliché.	
35.61b		*sahāpsarogaṇaiḥ*	*sahāpsarogaṇāḥ*
35.62c		*dharmātiśaya°*	*dharmātiśraya°*
35.63b		*paśya yathāsya*	Should one read *paśyatha yāsya*?
35.64b		*°paṅkaja°*	*°paṅkaka°*
35.66a		*nāthodya*	Read *nāthādya*?
35.83a		*lokānukampā*	*lokānumpā*
35.84b		*vilāsavatyaḥ*	*vilāsavantyaḥ*
35.88a		*taṃ gatvā*	Read *tad gatvā*?
35.99c		*yathāpūrvaṃ*	*yathāpūrva°*
35.102+		*avabhāsya saṃcodayati*	*avabhāsyati saṃcodayati*
35.107b		*no ced bhagavāṃś*	Read *no cet sa bhagavāṃś*? Metre!
35.112b		Metre! Delete *tad*?	
35.119a		Ms A omits *dhātau*. It is supplied from the context ; cf. 35.99+ and 102+.	

Correction sheet for:

Haribhaṭṭa in Nepal. Ten Legends from His Jātakamālā and the Anonymous Śākyasiṃhajātaka. Edited by Michael Hahn. Editio minor.
Tokyo, The International Institute for Buddhist Studies 2007
(Studia Philologica Buddhica. Monograph Series. XXII.)

The following typos have unfortunately escaped my attention:

	Instead of	Read
Page 6.18	*'brin*	*'briṅ*
Page 26.2	agnisatkāram	agnisaṃskāram
Stanza 5.25ab	yy	niśitaṃ vasudhābhartur asiṃ katham anāgasaḥ |
Stanza 20.29b	viśvāsanīyam	viśvasanīyam
Stanza 20.29d	bako 'pi	bako hi
Stanza 20.51+	agnisatkāraṃ	agnisaṃskāraṃ
Stanza 22.45c	agnisatkāram	agnisaṃskāram
Stanza 32.15c	rakṣanīyau	rakṣaṇīyau